THE CHRISTIAN BIBLE

Interpreted Edition

THE CHRISTIAN BIBLE

Integrated Version

Interpreted Edition

BASED ON THE *KING JAMES VERSION* WITH CORRECTED TRANSLATIONS FROM THE GREEK REINTERPRETED IN THE LIGHT OF THESE CORRECTIONS

INCLUDING SEVERAL NEWLY RECOGNIZED TESTAMENTS NOT PREVIOUSLY AUTHENTICATED

EACH PASSAGE COMPREHENSIVELY EXPLAINED AND CROSS-REFERENCED

Compiled and Interpreted by

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FOREWORD

The ways of the people in the times of the New Testament were such that no one dared to speak or do anything which was not approved by the priests of the temple of the community. This was particularly true throughout the area in which Jesus lived and began his ministry. The rigid rule of the temple priests was based upon what was then the time honored "law of Moses," given that prophet as recorded in the five books of the Old Testament referred to as "The Pentateuch."

The behavior of the people of Israel by the time Jesus was born was a reflection of these cruel laws given them to live by. The slightest infraction almost certainly insured a penalty of death, of which there were voluminous instances. In Numbers 15:32-36 for example, is the account of a man who was stoned to death merely for gathering sticks on the sabbath because no one was allowed to work on that day, "And all the congregation brought him without the camp, and stoned him with stones, and he died; as the Lord commanded Moses." Still another shocking example is in Deuteronomy 21:18-21 telling of a law requiring that, "If a man have a stubborn and rebellious son . . . all men of his city shall stone him with stones, that he die . . . and all Israel shall hear, and fear." The same death penalty was meted out also to any who happened to worship a god other than Jehovah, which would include our prayers to our Father in heaven through Jesus, as will be seen in the text.

As a consequence of these cruel manifestations of Jehovah's teachings of "an eye for an eye, and a tooth for a tooth" set forth in Leviticus 24:19-20, the people of Jesus' time had become more and more cruel to their neighbors and each other, until even healing or helping a friend on the sabbath became a capital offense. It was in this atmosphere that Jesus began his ministry, to teach them the errors of these ways and to be kind to one another.

Because of the great animosities and suspicions of anyone who sought to prevail upon them to change their ways, Jesus nearly always had to couch his lessons to them in words which did not seem to contradict their laws and beliefs while actually doing so. He depended upon later generations to understand his true meaning, as he pointed out in John 16:12-14. See chapter 37. His sermon on the mount is an excellent example of how he went about doing this. As a result of this however, there has been much misinterpretation of his Word by those who teach it, in the mistaken belief that his teachings are also reflected in the teachings of the Old Testament. Even the apostles in their teachings

after Jesus' death were not aware of his true origin nor the source of his power nor, unhappily, even the meaning of some of his teachings. It was not until much later, when John wrote his Gospel and First Epistle under Jesus' inspiration, that these truths were revealed and most of Jesus' purpose was made clear. That Jesus promised to do this was stated in John 14:26.

In the text which follows, the four Gospels have been combined into one single testament, eliminating only those passages which were told more accurately by others elsewhere. No event or reported Word of Jesus has not been accounted for; and the unused passages as well as those which replace them have been clearly tabulated in a separate summary showing the disposition of each of the 3779 verses in the four Gospels, in Appendix VIII.

To further facilitate the work of ministerial use of these teachings, the meaning and full significance of every event and saying of Jesus has been completely explained, passage by passage, in order to enlighten and enrich the teaching of these truths and make known their true intent in a way which has not been undertaken up to this time. These explanations bring out aspects of his Word which have been hidden for centuries by errors in transcription and retranslation from the Greek over the years by opposing factions that brought about misinterpretations to which the Vulgate and all subsequent Bibles fell victim in the course of its many revisions by its often well-meaning but frequently misinformed transcribers.

These misconceptions resulted for the most part from preconceptions in the minds of all those who were taught and became committed to the creeds and doctrines that were issued by fiat from the Councils of Nicaea and Trent beginning in the 4th century, few of which had their origins in the actual teachings of Jesus. It has been these misconceptions that have been passed on to Christian ministers, generation after generation who, despite their own possible personal misgivings, had to continue to teach them from their pulpits. The few who might have wanted to restore them were never able to seek their correction because of their demanding ministerial responsibilities or threat of persecution such as even the horrifying Papal inquisitions. This strong resistance to any change continues, unfortunately, even today.. It was in recognition of these efforts that this present corrected Testament was undertaken.

It is hoped that this new Christian Bible will be used as if it were the story that it is, starting at the beginning at Chapter 1 when the Prologue has been read. In order that the reader may know where every passage is to be found, a "Passage Locator," table is presented immediately following the Table of Contents.

For those who are not able to understand any part of the explanations which accompany this text, separate discourses have been prepared which examine them more fully. Among these are the following:

The Spirit and Eternal Life
The Meaning of Jesus' Word
The Power of The Spirit
The Power of The Holy Spirit
The Power of Goodness
A Lesson On Life For The Young
The Meaning of Marriage
Jesus' Miracles
On Healing
On Prayer
The Origin of Jesus
The Relation of Jesus To The Old Testament

THE CHRISTIAN BIBLE is composed of the Testaments of the four apostles, The Acts of the apostles, The Epistles of The New Testament and four other works formerly considered apocryphal but established to be not so here.

C.C.A.

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PROLOGUE

This Bible was prepared in order to make available the words and Scriptural writings of Jesus of Nazareth in a form designed to be meaningful to not only Christians but to all who seek the true meaning of life. It is the work of a single individual, inspired by the Holy Spirit. Every word of these New Testaments has been quoted from the apostles' own words as originally recorded. Careful students will find the accuracy of these interpretations confirmed by their homogeneity in their entirety, which attests to the fact of the complete lack of contradiction or diversity of purpose to be found anywhere in them, a virtue not able to be said of any of the uncorrected versions so far made available.

The extreme care in the making of these corrections will be evident from the detailed explanations of each one presented in the accompanying Appendix IV. "REVISIONS—The Intentional Additions By Others Than The Authors Of The Gospels And Other Corrections." These are the errors, with the consequent mistranslations, which have hidden for hundreds of years much of the intended meaning of many of the thoughts Jesus meant to leave with us, the full import of which could not have been understood by those who later adulterated them. The nature of their alterations clearly reflected that "they knew not what they did," for their purpose uniformly was designed to remove what they mistakenly believed was an implied unkindness to the Jews as such. That this could not have been further from the intent of Jesus' mission is attested to in many places, as in ***Matthew 15:24*** when he said, "I am not sent but unto the lost sheep of the house of Israel." He again meant this in his parable of The Prodigal Son in which there was rejoicing when that which was lost was found.

This was the main theme of his ministry, reflected in a series of references to these lost sheep as his prime concern, beginning with his instructions to his disciples in ***Matthew 10:5-6*** when he told them, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not, but go rather to the lost sheep of the house of Israel."

And in ***John 10:11*** he underscored this concern when he said, "the good shepherd giveth his life for his sheep." This entire chapter discussed his efforts to round up these sheep that they might be saved from the wolf that was then attacking them, by which he meant the evil of that day.

Since the 4th century, many have sought to minimize this alleged unkindness toward the Jews in these Gospels by attacking the Romans instead, or the pagans through Pilate, but this surely serves only to divert to others the alleged unkindness rather than remove it, which the Jews would certainly not wish to be done in their behalf. All these efforts, however, were entirely misdirected, for it was only the "wolf" Jesus spoke of unkindly, against whom "the hireling" had not protected them,

meaning those to whom they had been entrusted in the past. These of course were the temple priests, the ones who at the end clamored for Jesus' death when Pilate would have freed him, citing their laws as demanding it while attempting to shed the blame by citing the Roman law in John 18:31.

Thus, these Gospels of Jesus' teachings are a testament of his kindness toward the Jews by seeking to remove from them those who were destroying their people. They were to the Jews what the destroyers of Alexandria's Library and the Papal and Spanish Inquisitors later were to the Christians. It is tragic that this has never been properly presented to have been the case and thoroughly understood, as it would have brought the Jews into the fold of Christianity as a teaching for their salvation even more than for those who were less beseiged. For it was the purpose of Jesus' Word to relieve them of the evil then being done **to** them rather than **by** them as erroneously stated by so many. And the source of that evil is not even today well understood, nor is the threat it still poses for them as well as for all the rest of humanity.

Here in his Testament, Jesus gives us his formula for saving us from this evil and entering the kingdom of heaven where he was always to be found, as "Love one another"; and that by this act alone, Man can rid himself of most of his heritage of ugly beginnings. By always being kind and never unkind to others, Man can complete this healing of his spirit. This is the summation of all the teachings of Jesus having to do with the spirit. The other knowledge he gives us was a consequence of this and can best be learned by doing it. In it is the solution of Man's health in his mind and in his body and the way to greater knowledge and understanding of the forces around him, and above all, the true meaning of life.

It is the purpose of this work, therefore, to return to the light the true intent of Jesus' mission that all peoples, especially the Jews, may learn the nature of the heritage from which we all have been suffering ever since, and the means Jesus gives us to overcome it and thereafter resume our lives as was always intended. As John has told us, "In the beginning was the Word," a Word of goodness to one another that from the beginning had ruled Man's behavior toward his fellow man. Henceforth, with the help that Jesus and his Father in heaven offer us in John 14:12-26, may this Word once more light the way and be welcomed as the answer so many still diligently seek.

C.C.A.

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THE CHRISTIAN BIBLE

The King James Version of the Bible has been the original text employed throughout this work as the formerly most faithful English rendition now available. It is with respectful appreciation for the greatness of that work that this corrected CHRISTIAN BIBLE is now presented as a fulfillment of the high purpose of those great men whose labors made this work possible.

The doctrine of The Christian Bible can be expressed in these simple words:

Love one another, forsaking all anger and greed,

forgiving those who have sinned against us

asking forgiveness for hurts they believe we gave them.

Seek not help for ourselves but for others in need

from our Father in heaven in Jesus' name

for as we do unto others so do we also unto him.

Remember his promise that if we believe in his Word,

the works that he did shall we do also through him.

Worship no man but only the goodness in him

for our God should be love, the cleanser of all sin.

C.C.A.

CHAPTER 1
The Beginning of The Word

We begin with the Book of John

The beginning of John's Gospel is one of the most misunderstood teachings of all of Jesus' Word. In it is the entire intent of his ministry as to what God must be to Man if he wants his life to be better than it had been during the days of the Old Testament. This is the correct translation from the Greek as it should have been written by those who so diligently sought to express what Jesus meant to tell us.

The true meaning of "God"
in the destiny of Man
John 1:1-2

In the beginning was the Word, and the Word was synonymous with God, for the Word was God, and from the beginning it was synonymous with God.

If it is kept in mind that the definition of "God" in the history of Man can be said to be **that discipline that governs a person's motivations in his life's plan,** *we can better understand what Jesus is trying to tell us. There have been so many Gods to Man in his history that he either feared or sought to propitiate, no attempt will be made to list them here. What Jesus was saying through John here and in his First Epistle 4:7-8 was that in this context, the only real "God" of mankind since his beginnings was the quality of goodness in him and his willingness to "love one another," as Jesus taught us in his Word. He showed us that this meant we must "judge not, lest we be judged" and be always kind and never let anger rule our thoughts. This is what is meant by "God is love," in* ***John's First Epistle 4:8*** *and "the kingdom of God is within you," in Jesus' Word,* ***Luke 17:21****. This, he said in his teachings, was his gift to replace the Old Testament teachings of "An eye for an eye, and a tooth for a tooth" of the law of Moses which brought so much trouble to those who followed it. In the ending of this passage, Jesus pointed out that from the beginning of Man, the truth of this Word had been known in the spirit world and to all peoples.*

In this manner, Jesus was contrasting the beneficence of his Word with the Old Testament teachings in which a "God" to them was allowed to be a powerful spirit in heaven who was willing to give them under a stern discipline their material wants and needs when he could, instead of teaching them what was best for them to know and live by in order to make all their own decisions of right and wrong.

This passage has no other meaning than this. In the past, it has unfortunately been misunderstood because of a tragic mistranslation of this and the next passage from the original Greek. This was caused by

the Greek personal pronoun, having no gender, being translated as "him" thinking it referred to the word "God" just above, when actually it should have been "it," meaning "the Word." The true meaning of all the words that then follow in this passage are thereby altered accordingly. In all probability, this error was not an intentional one as were so many which were inserted later in The Book of John, but rather the consequence of a strong orientation toward the Old Testament meaning of the word "God" as a result of the doctrines and creeds which flowed from the Nicaean and other church Councils, which actually had no basis in the words which Jesus gave us to live by. The effect this has had upon the development of Christian teachings is discussed in a separate Discourse, "The Meaning of Jesus' Word."

The next three verses supplement the first two:

How the "God" of Jesus' Word has been the key to Man's progress

John 1:3-5

All of Man's progress was accomplished by it; and without it no progress was made. Through it came the meaning of life; a life that was a light unto men. And this light shined in the darkness; and those who were in the darkness comprehended it not.

The real sense of this passage is that whatever progress Man has ever made in his ability to live at peace with himself and his fellow man was accomplished only through his knowledge of "The Word" as Jesus was to teach it. And through it he learned the real meaning of life and how to make it into a blessing to mankind instead of a burden.

"The darkness" meant those people who saw no goodness in being kind to each other and who would never understand the need of Jesus' Word. It was these to whom Jesus referred as "the lost sheep of Israel" whom he had come to try to save from spiritual death because of their cruelty to one another. But he ended the passage by ruefully admitting that the very ones who needed it most "comprehended it not."

In discussing the remainder of this first chapter, it is unfortunate that only 12 of the entire 51 verses were truly written by John and are thus entirely authentic. The reasons for correcting or omitting the remainder are explained in "REVISIONS" Appendix IV included at the end of this volume.

John explains the meaning of "Son of God"

John 1:12

As many as received him, to them gave he power to become the sons of God, even to them that believed on his name.

Here is a statement which could only have come from John the apostle. The wording of it is typical of Jesus and John and echoes

*John's words in his **First Epistle 3:1**, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not." In this is John's lament that this sobriquet had been so misunderstood and misused, as true today as then. The word "him" here meant Jesus' Father.*

Jesus is the exemplification of his Word

John 1:14

And the Word was made flesh, and dwelt among us, full of grace and truth.

This is the same thought as in verses 1-2 expressed another way, which was discussed earlier. This wording of it, however, adds the knowledge that it was a Holy Spirit who dwelt in him who spoke the Word through Jesus, whom Jesus referred to as "My Father who art in heaven" or "the Father." Jesus' description of this Holy Spirit to Philip in John 14:7-11 as "my Father" and "the Father that dwelleth in me" explains this rather explicitly.

The birth of Jesus

Luke 2:1-7

1-3 And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed. (And this taxing was first made when Cyrenius was governor of Syria.) And all went to be taxed, every one into his own city.
4-5 And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem; to be taxed with Mary his espoused wife, being great with child.
6-7 And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

This story seems most unlikely to have occurred as described here in all details, but in all probability was largely invented in order to fulfill the prophecy of the birth of Jehovah's Messiah in Bethlehem in Micah 5:1-2 for whom Jesus was mistaken by many. As is the case with most apocryphal stories, this too had possibly some basis in fact although it is not confirmed any other place in the Gospels. That there were two messiahs prophesied is explained in Appendix II.

The circumcision of Jesus

Luke 2:21-24

And when eight days were accomplished for the circumcising of the child, his name was called JESUS, and when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord; (As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;) and to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons.

This complying to the law of Moses by Joseph and Mary could not be avoided without punishment. The law requiring every male to be presented "to the Lord on the eighth day," meaning the God of the Jews, Jehovah, is in Exodus 13:2. The law requiring the sacrificial offering of "a pair of turtledoves, or two young pigeons" is in Leviticus 12:8.

John the Baptist prepares to support Jesus

John 1:15 and 17

John bare witness of him, and cried, saying. This was he of whom I spake he that cometh after me is preferred before me: for he was before me. For the law was given by Moses, but grace and truth came by Jesus Christ.

CHAPTER 2
Jesus is Recognized by Others and Shows That God is Not His Father

The ministry of John the Baptist
Luke 3:1-14

1-2 Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness.
3-6 And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins; as it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; and all flesh shall see the salvation of God.
7-8 Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham.
9-11 And now also the axe is laid unto the root of the trees: every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire. And the people asked him, saying, What shall we do then? He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.
12-14 Then came also publicans to be baptized, and said unto him, Master, what shall we do? And he said unto them, Exact no more than that which is appointed you. And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages.

The prophecy cited by Luke in verse 4 was from Isaiah 40:3 by Jehovah, which referred to John the Baptist as did also Malachi 3:1 and 4:5-6 saying that Elijah was to be reincarnated and announce "the king-like Messiah" promised by Jehovah in Psalm 2:6-12, and elsewhere, who never came. Jesus, of course, became known as "the Suffering Messiah" and was sent by the Holy Spirits of heaven, correctly prophesied in Isaiah 7:14, 42:1-4 and 53, and elsewhere. It was this confusion by John the Baptist which moved him to say in Matthew 3:7, "... who hath warned you to flee from the wrath to come?" This showed that he had mistaken Jesus to have been Jehovah's Messiah, for only

Jehovah ever spoke of "the wrath to come," or "the wrath of God." A complete listing of the prophecies of these two Messiahs will be found in the Appendix II.

The comment in verse 8 that "God is able of these stones to raise up children unto Abraham" showed John's low opinion of those Jews who claimed Abraham as their father, an opinion shared also by Jesus in Luke 19:40, although he and John came from entirely different schools of thought otherwise. John's reference to the stones came from his knowledge that many of those people of the Old Testament days who sprang from Abraham were so cruel and unkind to each other that they were not able to perpetuate their lives in the spirit by being welcomed spirit influences in others still living, as do the spirits of normal people. Because of this, they had to be relegated to exist in rocks, in the earth or in other material objects instead of in Man. This is a phenomenon also referred to in Daniel 12:2, Habakkuk 2:11, Isaiah 2:10, 26:19, 65:4 and Luke 19:40 in chapter 27 by Jesus. It is a lesson Jesus meant us to know. His statement about the axe laid to the root of the trees referred to Jesus cleansing the world of evil spirits. This passage is also in Matthew 3:1-10, who identified "the multitude" mentioned by Luke as the Pharisees and Sadducees. John's remarks to the publicans and soldiers were reported only by Luke.

John the Baptist tells how his baptism differs from that given by Jesus

Luke 3:15-18

And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not; John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Spirit and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable. And many other things in his exhortation preached he unto the people.

*This difference in method of baptism is also spoken of in **John 3:22-23** in chapter 3, emphasizing that Jesus did not use water to baptize:*

And after these things came Jesus and his disciples into the land of Judaea: and there he tarried with them, and baptized. And John (the Baptist) also was baptizing in AEnon near to Salim, because there was much water there. . . .

The words of John the Baptist emphasizing this difference were also echoed in The Acts 1:4-5 quoting Jesus explaining to his disciples that they should not leave Jerusalem, "but wait for the promise of the Father, which ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Spirit not many days hence." It is clear

therefore, that baptizing with water had no meaning to Jesus, for the Holy Spirit is conveyed merely by a simple physical contact of no more than a firm handshake or "laying on of hands," not necessarily at the time of conveyance, by a person who has in him a Holy Spirit to convey. This is all Jesus ever meant when he referred to a baptism given by him. After Jesus' death, The Acts 8:14-17 describe John and Peter baptizing in this manner, and not with water. John the Baptist undoubtedly would have preferred to baptize as did Jesus and his apostles, but as shown in The Acts 19:1-6, he did not have in him a Holy Spirit to convey since he was a prophet of Jehovah. Thus, baptism with water has no true meaning in Christian teachings. This passage is also found in Matthew 3:11-12.

John the Baptist is thrown into prison

Luke 3:19-20

But Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done, added yet this above all, that he shut up John in prison.

This refers to the fact that Herod had wed the wife of his brother Philip, for which John had reproved him. Had he not tried to interfere he would not have been imprisoned. The reason he was vulnerable to these people he thought he had come to teach as the reincarnation of Elijah, their famous prophet of 900 B.C., was because the Holy Spirits supporting Jesus had taken away from the spirits of the prophets their ability to influence heaven. This was because of the great cruelties which the law of Moses had generated among the people worshipping Jehovah. Thus, the spirits in heaven John had counted upon to support him were either no longer available to him or were impotent to help him. This was what Jesus meant when he said in ***Matthew 17:12-13.***

But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist.

When Jesus said that he would also suffer from persecution by the same people, he did not mean as John the Baptist had suffered and died, who could not avoid it, for Jesus sacrificed his life by his own will, under a plan prophesied in Isaiah 53, 732 B.C. and well described in Psalm 22. This passage is covered also in Matthew 14:3.

Jesus is tempted in the wilderness

Luke 3:23 and 4:1-15

3:23 And Jesus himself began to be about thirty years of age.
4:1-2 And being full of the Holy Spirit returned from Jordan, and was led by the Spirit into the wilderness. Being forty days

tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered.

3-4 And the devil said unto him, If thou be the Son of God, command this stone that it be made bread. And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.

5-8 And the devil, taking him up into a high mountain, showed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. If thou therefore wilt worship me, all shall be thine. And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

9-13 And he brought him to Jerusalem, and set him on a pinacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence: for it is written, He shall give his angels charge over thee, to keep thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God. And when the devil had ended all the temptation, he departed from him for a season.

14-15 And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about. And he taught in their synagogues, being glorified of all.

Except for the last two verses, this passage again is almost verbatim the passage in Matthew 4:1-11.

The things that actually happened during Jesus' sojourn in the wilderness told of in this famous passage were more symbolically described than factual. Rather than a temptation of choices as was described here, the forty days in the wilderness were for Jesus a time of suffering and deprivation under conditions of mental torture furnished by the Holy Spirits, not the devil, as a means of cleansing him of all unkindness and anger against those who would tempt him to corrupt the quality of his goodness. It was a much worse and more arduous ordeal than described.

It is significant that in verses 5-8 this account chose to include among the temptations which Jesus resisted, the same temptation Jehovah offered to Abraham as "The Promised Land," which Abraham accepted on his own behalf as well as that of "thy seed after thee," as stated in Genesis 13:14-18. This may have been Jesus' way of causing Matthew by inspiration to emphasize the difference between Jesus and Abraham in this regard, the latter little knowing the tragedy his choice would ultimately bring down upon his people. In witness of this is their constant struggle for existence against universal animosity because of the aggressive acquisitiveness taught these fine people in the laws handed down to them. This "eye for an eye" code of laws has been a heritage

causing only oppression both given and received in the course of their seeking this "Promised Land" over the centuries since Abraham, during which they were made to slaughter a quarter million people of the seven tribes who lived there: "all the people which the LORD thy God shall deliver thee; thine eye shall have no pity upon them . . . ." (Deuteronomy 7:10). 20:16-17 is one of the many references to how Jehovah meant to "give" this "Promised Land," and did, ordering ". . . thou shalt save alive nothing that breatheth: but thou shalt utterly destroy them."

It is also significant that in quoting Jehovah's laws to make his point in verses 8 and 12, Jesus said, "for it is written" and "it is said . . ." respectively and did not claim these laws as his own, for he was citing the laws he knew Satan was supposed to obey.

John shows that the "God" Jesus speaks of is not the personal God, Jehovah.

John 1:18

No man hath seen God at any time; the Son, who is in the bosom of the Father, he hath declared this.

JESUS SHOWS HIS FATHER IS NOT GOD

This important verse reveals for the first time how wide is the difference between the God Jesus speaks of from the one spoken of in the Old Testament. This parallels what Jesus said in 6:46 when he was again proving the same thing, "Not any man hath seen the Father, save he who is of God, he hath seen the Father." Clearly here, "God" and "the Father" are two separate ideas not equal to each other. When these are added to Jesus' explanation to Philip in **14:7-11** in chapter 35, "If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him . . . . he that hath seen me hath seen the Father . . . . The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me," the meaning of these other two references becomes clear. Because his Father dwells in him, people who believe in him see his Father when they are looking at him, for, as he said also in **10:30** in chapter 24, "I and my Father are one." On the other hand, "No man hath seen" the "God" he speaks of because it is not his Father, but the quality of loving one another as discussed earlier. In 1:18, John contrasted this with the Old Testament God, Jehovah, who was "seen face to face" in Genesis 32:30 and Numbers 14:14, and who "stood with him there" in Exodus 34:5, speaking of Moses. This again showed that Jehovah had no connection with either Jesus' Father in heaven nor the quality of goodness in Man which he called "God" in Man. This was spelled out further by John in his First Epistle 4:7-8 which he ended by saying, "For God is love." This explains why the term "Almighty God" by which only Jehovah was known does not appear anywhere in the New Testament, nor "will of God," "divine" or "Creator" in the Gospels. "The wrath of God" appears but once, when John the Baptist refers to Jehovah's wrath in John 3:36. The one exception in Mark 3:35 mentioning "will of God" was correctly stated in Matthew 12:50 as "will of my Father."

Although the word "Father" appears 177 times in the Gospels, only in John 6:27 was Jesus said to have mentioned "God the Father," but even this was in the same verse in which he identified himself as "the Son of man," showing it to have been clearly a belated insert by others, as was "and to my God, and your God" in 20:17.

Thus, only the Father in heaven remains as the Spirit of God to whom we must pray. In this Spirit is the love of mankind and the greatest

capacity to love others. It is this Spirit Jesus spoke of also as the Spirit of truth, the Comforter, the Holy Spirit and other names he used to signify Holy Spirits whom he also called Spirits of God and angels of God. It is these Spirits of God, of whom Jesus is now clearly a very beautiful one, who answer our prayers addressed to "Our Father who art in heaven" whom John describes in his First Epistle 4:1-3. Non-Christians wishing to pray to Jesus' Father in heaven, however, must always include in the prayer, "Through Jesus" or some mention of Jesus, because there are a number of spirits in heaven who would be glad to answer improperly directed prayers, as will be shown to have been also true in the Old Testament days when each tribe had its own "God", "Lord God" or simply "Lord." This was one of the reasons Jesus made such a point of saying in **John 14:6.** "I am the way, the truth, and the life."

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CHAPTER 3
Jesus Announces His Purpose and Teaches the Nature of the Spirit

Philip and Nathanael are taught by Jesus
John 1:43-51

43-46 The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me. Now Philip was of Bethsaida, the city of Andrew and Peter. Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

47-51 Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile! Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee. Nathanael answered and saith unto him, Rabbi, thou art the Son of God; Thou art the King of Israel. Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these. And he saith unto him, Verily, verily I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

Philip's reference here to Moses and the prophets knowing of Jesus was scriptures largely referring to Jehovah's "king-like Messiah" and not to Jesus, as Moses was a prophet of Jehovah and did not know Jesus' Father in heaven, as Jesus pointedly emphasized in 8:54-55 in chapter 22, and at least six other passages. Nathanael's observation, "Can any good thing come out of Nazareth?" reflected the low opinion in which that town was held. Meanwhile, his opinion of Jesus had yet to be formed. His calling Jesus "Son of God" and "King of Israel" showed his misconception that Jesus was the Messiah Jehovah had planned to send, which Jesus corrected for him at the end in naming himself "Son of Man" as he almost always did.

Jesus' remark to Nathanael saying "... in whom is no guile" reveals a spirit phenomenon that gave this knowledge to Jesus through the color of Nathanael's aura or "force field" that surrounds each of us, which his Father in heaven could describe to him mentally.

This was one of Jesus' early efforts to explain who he was to these men who were to become his disciples and friends. Jesus' use of the term "angels of God" was to make them acquainted with his connections with the world of the Holy Spirits in heaven who would help him in his work with them. Later, Jesus gave other names for these Spirits of heaven, such as "the Spirit of truth," "the Comforter" and "the

Holy Spirit" mistranslated as "Holy Ghost" throughout most Bibles. In his First Epistle, John tells again of these Spirits of God, describing them in some detail in 4:1-3.

Jesus turns water into wine at the marriage feast, his first miracle

John 2:1-11

1-5 And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: and both Jesus was called, and his disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee, mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do it.

6-8 And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. And he saith unto them. Draw out now, and bear unto the governor of the feast. And they bare it.

9-11 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants who drew the water knew;) the governor of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

This miracle has puzzled many people as to where Jesus could have produced so much wine in such a hurry so as to accomplish this feat. The answer is that he didn't. When he asked the servants to fill the stone waterpots with water, that was all that was in them. However, when this water was served to each guest, he or she was made to believe through mental telepathy by the Holy Spirit who was living in Jesus, whom he called his Father in heaven, that the water was a fine wine with which to celebrate the wedding. Because it was made to look to them and taste like the wine it was said to be, that was indeed what each guest believed it to be. Thereby were they made happy and the bridegroom not embarrassed.

Jesus' reply to his mother, "What have I to do with thee, mine hour is not yet come," sounds at first rude, but this has suffered from translation for he was concerned about revealing himself to be who he was too early, and was saying "What is it you would have me do for thee?" By "mine hour is not yet come," he meant that he was not yet ready to let people know who he was. This shows that at this time, Jesus was not yet sufficiently prepared to begin his ministry. It also shows that his mother was not aware of his future that Jesus had to explain his reluctance to expose himself in this way.

Jesus chases the moneychangers out of the temple

John 2:12-17

After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days. And the Jews' passover was at hand, and Jesus went up to Jerusalem, and found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: and when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; and said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise. And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

This was early in Jesus' ministry and before he had decided how the temple would be used in relation to his Father's work. But he did know that respect had to be restored in what the temple represented, which he hoped to alter in the course of time. This was not done in anger as it at first appears, but in righteous indignation. The quote mentioned in verse 17 was from Psalm 69:9. However, it was not referring to Jesus. This passage was also recorded in Matthew 21:10-13 and Luke 19:45-48, also Mark 11:15-19.

Jesus prophesies his death and resurrection

John 2:18-22

Then answered the Jews and said unto him, What sign showest thou unto us, seeing that thou doest these things? Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body. When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.

This was Jesus' way of explaining what the spirit was in him, and that his body was merely a temple in which it was temporarily housed. When his body would die, he meant that his Spirit would be released from it and that it took about three days for this process to be completed for reasons which are explained elsewhere. See Discourse "The Nature of Death" in chapter 25. When this occurs, the spirit thereafter resides in another living person with whom there is an emotional attachment, and either helps or hinders that person in their life depending upon the nature of the emotional attachment. With Jesus, that person was Mary Magdalene, "The other disciple, whom Jesus loved," whom students of the Bible and its interpreters have incorrectly assumed was a man,

perhaps even John, the only apostle to so describe that disciple. That it was she is documented elsewhere in Appendix VI. At her death, Jesus' Spirit then dwelt in another disciple, by this time undoubtedly John during the time that he wrote his Gospel and at least his First Epistle. This continual process of what Jesus called in Luke 16:9 "everlasting habitations" is what he so often referred to in his teachings as "eternal life," which is insured to be a happy one when we "love one another." This episode was referred to in Matthew 26:61.

Jesus performs miracles, but does not commit himself

John 2:23-25

Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did. But Jesus did not commit himself unto them, because he knew all men, and needed not that any should testify of man: for he knew what was in man.

This most revealing passage clearly shows what Jesus was thinking about when he did these miracles for which he became so well known. They were merely to cause people to believe in what he had to tell them, so they would accept his teachings, which were the real purpose of his mission, rather than to impress people with his powers. He also knew that he would not be a popular teacher when it became known that he would tell these people to discard all they had been taught by the prophets of Jehovah and replace this with his Word. That this would cause great trouble to him he knew from the beginning, "for he knew what was in man" as John put it rather succinctly in this passage. It was because of this knowledge that he had come, to remove it from them.

Except a man be born again, he cannot see the kingdom of God

John 3:1-6

1-4 There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

5-6 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

TO BE "BORN AGAIN"

This well known passage is so little understood it will be explained in greater detail than usual. Many believe that it means only that a reincarnation is required or a conversion to a new life in the flesh, but it means more than this because it included the life in the spirit as well. In order to understand this, one must first understand that each of us has not always been as we are now and that we all are a product of things that have happened to us in the past, just as what we do now will determine our future. What is difficult for most to comprehend, however, is that in speaking of "the past" and "the future," it is not this lifetime but previous and future lives to which Jesus referred, some in the flesh and some in the spirit. To put this into perspective, this is a typical pattern of life that most of us go through, in which the spirit is the continuous thread that binds it all together.

When a person is old, or has misused the life which has been given him, and has not gained in wisdom by the time he dies, his life has ended without having been completed, just as if he had died as a very young man without having lived his life to its end. Unless they have sinned against someone too greatly to deserve it, these people are almost always given a new reincarnated life in circumstances which will help them learn what they had failed to learn in the life just ended. If the lesson to be learned is such that he needs a preparation before his next incarnation, his Father in heaven will frequently send that person's spirit mind to live in someone whose life will teach him that lesson, unless he is not good enough to be given this privilege. This life in the spirit is what Jesus was referring to as "that which is born of the Spirit is spirit." For it is this life in the spirit which our Father in heaven grants us that we may overcome our poor qualities which are impeding our progress toward perfect goodness. Those who are already close to this perfect goodness are granted this privilege by dint of their being welcomed to live in so many people whom they have loved in life. This is the true eternal life Jesus speaks of that we must aspire to, and without which there can be no future for mankind.

When Jesus gave this answer to his friend, he was replying in a way to also say that the God he spoke of was not the God his friend had in mind in asking his question. That God was Jehovah, the spirit God of the Old Testament, who ruled the tribes of Israel from the time of the covenant he made with Abraham. When Jesus referred to "the kingdom of God" rather than just the word "God," as had his friend, he was showing him that it was different, in that one had to "enter into" it, and that there were people there to greet them, rather than a personal God as was Jehovah. Those people were the Holy Spirits to whom we pray as "our Father who art in heaven," and who answer our prayers when we ask them correctly for the right things. These were "of God" because of their goodness to others, because "God" in Jesus' terms was the quality of goodness in Man, or his capacity to "love one another." These in heaven are always

called "Spirit," rather than "spirit" which are the spirits of ordinary people who are not Holy in heaven, which is what the world of the spirit is called.

When Jesus therefore told his friend, "Except a man be born again, he cannot see the kingdom of God," he meant that unless he would be welcomed to live in other people as if reborn when he would be in the spirit, he would never come to know the good life of those who devote their energies to the betterment of Man's spirit; for they do this when they are in the spirit as well as when they are in the flesh. These are the community of Holy Spirits whom Jesus called his "church" in Matthew 16:18 in speaking to Peter. It was thus not a brick and mortar church organization as this has always been mistaken to mean. This quality of goodness in Man in the Spirit is what Jesus therefore was speaking of as God, as contrasted to the personal God, Jehovah, just as John told us in his First Epistle 4:7-8 when he said,

Let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. | He that loveth not knoweth not God; for God is love.

* * * * *

THE SPIRIT

Then Jesus in verses 5-6 explains the nature of the spirit by saying, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." The two ways of spelling "Spirit" and "spirit" in this passage is significant.

"The spirit" is what we each of us are. To understand this it must be first recognized that each of us has two minds: the conscious mind we live, eat, breathe and talk with, and the inner mind which is rather like a computer in that it stores in an odic memory bank all the thoughts and experiences of the conscious mind, but is seldom active itself. This inner mind is our spirit, which was given us at the moment of our birth by a carefully planned process. This is not what is referred to as "The subconscious mind" which is a state of the inner mind. Briefly, when a fetus is to be created in the womb, at the moment it is sure to be conceived, a spirit of someone who had previously been a member of that family, or someone who had been close to it, is scheduled to enter into the brain of that infant at the moment of birth. This is a spirit which is reincarnating itself to either complete a work it began in a previous life or to right a bad situation in that family it is capable of rectifying.

When our body is healthy, the spirit uses an electric current supplied by the blood circulation to send signals to not only the other parts of the body to operate the body functions, but also to other people in the form of thought waves to be received by their inner mind, or spirit. Once the latter has been done with a given person, what is called an odic connection has been established with that person similar to invisible telephone lines, which is retained as long as either person wishes it. It is these our spirit and spirit helpers use to regulate the body functions of others we ask through prayer to be helped in time of stress, and even at times to heal our own. It is also these odic connections which enable thought transference from one person to another over great distances, once such a contact has been made by voice or touch. This is also the means by which people who are good and kind can help those they love by asking their Father in heaven, who then uses these channels to heal and teach. The most important of all human relationships, that of husband and wife, has a special quality which puts upon each of them a heavy responsibility that transcends all others a person may have. This is because each has the capacity to be a source of strength which gives the other the ability to be what that person was meant to be, fulfilled in the knowledge that each is well loved and secure in that love which forms a shield of mutual protection through the spirit.

When the body dies, this inner mind, or spirit, then detaches itself from our material brain and becomes a free spirit in what is called heaven, attaching itself to the mind of whomever it was most loved by in life. As such, it is a fully functioning independent mind, capable of

influencing the mind of its host and the minds of those about him. Heaven therefore is the state of this mind when it is living in the mind of another living person of its own will. There is no other heaven than this. Other conditions of the spirit's existence are discussed elsewhere.

During the time the spirit is part of our living mind, the source of its electric current is drawn from the moisture of our body, which is why Jesus referred to being "born of water." Without any water, a spirit cannot exist and will die forever, returning to the earth from which it sprang. It is for this reason that the "everlasting life" which Jesus speaks of is not possible unless our spirit is granted the privilege of living in the mind of a loved one between incarnations. This is one of the reasons Jesus so emphasized that we should "love one another" and related this to "eternal life." This tie between the spirits of such loved ones remains even after one or both are reincarnated in another life, although they may not recognize it in their conscious minds, unless they suddenly become aware of an immediate bond or aversion when first meeting, for the latter bond is equally strong. When this happens, that person is placed in a situation in which it is taught not to be unkind to people and their spirit is often said to be living in what is called "hell."

When a person has been unkind enough that at his death his spirit is not welcome to live in another person's mind, it automatically seeks moisture at the first opportunity in any material object near it with enough moisture in it to permit it to exist. In such a condition, it cannot manifest itself without a living person close enough to it to make it possible. An example of a Bible reference to this is in Matthew 3:9 and Luke 19:40. Jesus described the spirit's need for water in **Matthew 12:43** when he said,

> When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out . . . .

All these passages describe how a spirit can be enabled to enter into what Jesus called "The kingdom of heaven," or what we call "heaven." For a spirit therefore to be able to enter into what he called "The kingdom of God," such a person must have lived a life good enough to be welcomed into the heaven where the Holy Spirits live, meaning only in good people of the earth. In this event, his spirit would thereafter be spelled "Spirit." Among these good Spirits are a few who deem it a privilege to guide those who are seeking to do good for their fellow man without thought of their own happiness. These are they whom Jesus called "Spirits of God," of whom John spoke in his First Epistle 4:1-3.

* * * * *

The freedom of a Holy Spirit is described by Jesus

John 3:7-8

Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit.

He was describing here what it is like to be a Holy Spirit, having the freedom to visit or dwell in anyone at will, impossible for the average spirit. This is what Jesus meant later when he was telling his disciples what it will be like when he comes again in ***Matthew 24:26-27*** *when he said,*

Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

Jesus shows the need for goodness among those who seek it in others

John 3:9-15

9-12 Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? Verily, verily, I say unto thee, We speak what we do know, and testify what we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?

13-15 And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man who is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life.

The beginning of this reflects the great difficulty Jesus had in explaining this so little known aspect of the life of Man. In doing so, however, he showed how many things he wanted people to be aware of so they could overcome the troubles they were bringing upon themselves through their ignorance of them.

Perhaps the most important one of these is this statement to his friend,

13 And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man who is in heaven.

This is a most remarkable statement in that it would seem to imply that life in the spirit came before life in the flesh among those who now are able to live in the spirit in people as heaven. Were this correct, it

would naturally raise the question as to the origin of the spirit. But this was not what Jesus had in mind or he would have developed this thought to greater meaning. I Corinthians 15:46-49 discusses this.

What Jesus meant by this was that only those who seek to live in the minds of others by caring for and about them during their lives in the flesh would be welcomed to also live in them later when living in the spirit, each being what he meant by "heaven." His ending, "even the Son of man who is in heaven" was to emphasize that it was his love of them which he had always manifested in his many lives which had always enabled him, whether in the Spirit or in the flesh, to dwell in whom he wished, as he was even now in them. Later, he spoke to his disciples of their need to know this, when he said in ***Luke 16:9,***

Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.

In this he was warning them that some might not be able to be good enough to be allowed to live in very good people when they would later be in the spirit, so they would do well to be kind to people less good than they sought to be in order to insure a welcome in at least such as they if they should die before attaining sufficient goodness.

In the ending of this passage in verses 14-15, Jesus was declaring for the first time his intention of planning his death so that by it, he could assure salvation to the people he had come to save from spiritual death because of their cruelties to one another. He made sure we would understand this when he likened his resurrection to Moses lifting up the serpent, for the purpose of that brazen serpent told of in Numbers 21:4-9 was to save from snakebite those who looked upon it, a plague Jehovah had inflicted upon his people for complaining about him at that time.

Light is come into the world and men loved darkness

John 3:16-21

This beautiful passage, the first two verses of which have been made into such an important dogma by the church, is the unfortunate product of a true and wonderful teaching by Jesus and a spurious substitution which makes it falsely appear that it was Jehovah of the Old Testament who had sent Jesus as his "king-like Messiah." The ultimate proof that it was injected by the worshippers of Jehovah who were responsible for the other insertions in John is the ending of verse 18, "but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." This wrathful and vengeful attitude reflects again the words of Jehovah in Psalm 2:6-12 describing the cruel Messiah he planned to send, surely the direct opposite to everything Jesus taught and stood for. "The only begotten Son" is also one of the trade marks of these adulterers of John's Gospel and his First Epistle, as explained in Appendix IV.

The tragedy is that the authentic thoughts contained in this passage do indeed sum up the purpose of Jesus' ministry, so if they should be reconstructed in the words as John wrote them, it would surely deserve the prominence it has been given. In doing so here, it should be kept in mind that the "Spirits of God" spoken of were the Holy Spirits in heaven who answer our prayers to "Our Father who art in heaven." See 1 John 4:1-3.

16 For the Spirits of God so loved the world, that they sent one of their own, that whosoever believeth in him should not perish, but have everlasting life.
17 For this Holy Spirit was not sent into the world to condemn the world; but that the world through him might be saved.
19 That light is come into the world, and men loved darkness rather than light, because their deeds were evil.
20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. (unchanged)
21 But he that doeth truth cometh to the light, that his deeds may be made manifest.

It will be observed that verses 19-21 are an expansion of John's passage 1:3-5 when translated correctly. How these verses were corrected is shown in the Appendix IV.

Jesus baptizes but not with water

John 3:22-24

After these things came Jesus and his disciples into the land of Judaea; and there he tarried with them, and baptized. And John also was baptizing in AEnon near to Salim, because there was much water there: and they came, and were baptized. For John was not yet cast into prison.

As mentioned earlier, this shows the difference in the way Jesus baptized from the way John the Baptist did it. This difference is clarified by Jesus' words quoted in ***The Acts 1:5****, which also echo the words of John the Baptist quoted in all four Gospels, as in Matthew 3:11, "For John (the Baptist) truly baptized with water, but ye shall be baptized with the Holy Spirit . . . ." As elsewhere, the Bible's use of the term, "Holy Ghost" has been retranslated as "Holy Spirit," as this is the correct designation of the kind of Spirit to which it refers.*

It is easy to see, therefore, that to Jesus, baptizing with water had no meaning whatever, for the Holy Spirit is conveyed merely by a simple physical contact of no more than a firm handshake or "laying on of hands," not necessarily at the time of conveyance, by a person in whom is a Holy Spirit to convey.

Thus, Jesus never baptized with water as is done in Christian churches today. Later in ***The Acts 8:14-17****, the apostles also are described as baptizing as Jesus had always done it,*

Now when the apostles who were at Jerusalem heard that Samaria had received the Word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Spirit: (For as yet he was fallen upon none of them: except they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Spirit.

The parenthesized comment is significant, as it shows that only Jesus could convey the Holy Spirit when they baptized. Later in The Acts 19:1-5, John the Baptist is shown to be unable to convey a Holy Spirit using his method with water; and that Paul had to do it for Ephesians who had thought they had been baptized by John the Baptist.

CHAPTER 4
Jesus Begins to Assemble His Disciples

Jesus is a teacher to John the Baptist
John 3:25-36

25-27 Then there arose a question between some of John's disciples and the Jews about purifying. And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him. John answered and said, A man can receive nothing, except it be given him from heaven.

28-32 Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, who standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. He must increase, but I must decrease. He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. And what he hath seen and heard, that he testifieth; and no man receiveth his testimony.

33-36 He that hath received his testimony hath set to his seal that God is true. For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

This passage, allegedly containing words of John the Baptist, has been much in dispute because it contains words and phrases much like others of Jesus' origin in other parts of the Gospels, and not those such as John the Baptist was attuned to use. The reason for this is that these words were not of John the Baptist's own making, even though he undoubtedly said most of them. This means that by then he became under the influence of the Holy Spirit who dwelt in Jesus and his teachings, rather than those of the Old Testament spirit God, Jehovah, as had been true of him up to that time. This shows how powerful Jesus had become that he could cause people to reverse their beliefs if they were crucial to his ministry. This was the identical phenomenon as when Saul of Tarsus became converted suddenly by Jesus after having been a persecutor of Christians, and was made to become Paul the apostle, as told in The Acts 9:1-20 and later by Paul in chapter 22. John the Baptist, however, never became a teacher for Jesus, for he mistakenly believed Jesus to be Jehovah's Messiah for whom John was to have been the forerunner.

In a few places, however, John the Baptist still clung to the tenets of the Old Testament as in verse 34, where he spoke of "God" sending Jesus, meaning Jehovah, and again in verse 36 where he mentions "the

wrath of God" as if it belonged to Jesus' teachings rather than exclusively those of Jehovah who often threatened people with his wrath. These threats invariably ended in horrible punishments and Jesus would never have allowed such a cruel image to be built around himself. The term "wrath of God" appears nowhere else but here in the Gospels, nor are there any other references to it. What was actually meant to be conveyed, therefore, was that those who refused to learn the lessons Jesus was teaching them would not be saved from continuing to be subject to the wrath of their God, Jehovah for often trivial offences.

Jesus teaches woman at Jacob's well that it is his Word that quenches Man's thirst, not Jehovah's teachings

John 4:1-14

1-6 When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, (though Jesus himself baptized not, but his disciples,) he left Judaea, and departed again into Galilee. And he must needs go through Samaria. Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour.

7-9 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. (For his disciples were gone away unto the city to buy meat.) Then saith the woman of Samaria unto him, How is it that thou, being a Jew, asketh drink of me, who am a woman of Samaria? for the Jews have no dealings with the Samaritans.

10-12 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? Art thou greater than our father Jacob, who gave us the well, and drank thereof himself, and his children, and his cattle?

13-14 Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

This similitude has seldom been fully understood to have been what it was to Jesus on this occasion. As he did so often, Jesus couched this teaching in words able to be taken more than one way so that if his true meaning offended his listener it could be depreciated. His true meaning here was to directly compare his teachings with those of Jehovah and the prophets, his to bring everlasting life, and Jehovah's to result only in spiritual death, for it left people still thirsty for a true word to live by. This

was of course why he had come, as he demonstrated in his sermon on the mount.

In the Gospel of John, in a number of places the term "living water" is used to mean the gift of a Holy Spirit able to be conveyed to those who would believe in and live by Jesus' Word, as here in verse 10. In verse ***7:38****, he speaks of it again when he said of those who believe in him, "out of his belly shall flow rivers of living water, (But this spake he of the Spirit, whom they that believe on him should receive)." This too is what he meant in* ***6:51*** *in referring to himself as "the living bread which came down from heaven . . . ." This reference is found in the Old Testament in Jeremiah 2:13 and 17:13 and Zechariah 14:8, which shows immediately who it had to have been to have given this word to those prophets, for only a Holy Spirit would speak thus. Never would Jehovah have used this term, as Jeremiah makes clear in these two references.*

Jesus again points out that Jehovah is not his Father in heaven

John 4:15-23

15-20 The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw. Jesus saith unto her, Go, call thy husband, and come hither. The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband: for thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly. The woman saith unto him, Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

21-23 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

Here we have a direct statement that Jehovah, the God of Jacob, who was renamed Israel by Jehovah, is not Jesus' Father in heaven who was not to be worshipped in the same way. Jesus told us what he meant by this in his sermon on the mount in Matthew 6:5-15 when he taught people how they should and should not pray.

This is one of more than eighty passages in the Gospels in which Jesus makes it clear that he and his Father in heaven were not connected in any way with Jehovah or the teachings of the Old Testament.

Jesus reveals that food is given him by his Father in heaven

John 4:31-38

31-35 In the meanwhile his disciples prayed him, saying, Master, eat. But he said unto them, I have meat to eat that ye know not of. Therefore said the disciples one to another, Hath any man brought him ought to eat? Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work. Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.

36-38 And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.

This is possibly the most marvelous miracle of all, yet seldom does one hear it explained to be what it is. It is accomplished when a Holy Spirit, such as Jesus' Father in heaven, is helping Jesus sustain himself, and transports sources of energy in spirit form to him during his sleeping hours, enough to keep him nourished when other food sources are not available. This is called odic feeding. When Jesus said, "and ye are entered into their labours," he meant that what other workmen sowed and reaped as food, Spirit messengers would send to him with their help so his stomach would receive it directly and absorb it into his system, all without his even knowing it was happening. In telling his disciples this, he likened it to what they were doing in enjoying the nourishment of his teachings that they had no part in producing.

This miracle gift of heaven is granted only to those who are engaged in the work of our Father in heaven as was Jesus, and later his apostles. It was this Jesus also referred to in ***Matthew 6:25-34*** *which contains such thoughts as, "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? . . . For your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you."*

A passage of doubtful authenticity

John 4:39-41

And many of the Samaritans of that city believed on him for the saying of the woman, who testified, He told me all that ever I did. So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days. And many more believed because of his own Word.

The nature of this conversation is improbable nor would Jesus easily be that well thought of by Samaritans. It was probably inserted together with verse 42 which is here omitted as clearly spurious. If not, this must have been a far different time than when he was turned away from Samaria in Luke 9:51-56. See chapter 19.

A prophet hath no honour in his own country

John 4:43-45

Now after two days he departed thence, and went into Galilee. For Jesus himself testified, that a prophet hath no honour in his own country. Then when he was come into Galilee, the Galilaeans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.

This much quoted comment by Jesus was reported more fully in Matthew 13:53-58 and Mark 6:1-6, but much as here in Luke 4:24. See chapter 15.

Miracle of the fishes, and Peter, Andrew, James and John become disciples

Luke 5:1-11

1-3 And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret, and saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship.

4-7 Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net. And when they had this done, they inclosed a great multitude of fishes: and their net brake. And they beckoned unto their partners, who were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.

8-11 When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. For he was astonished, and all that were with him, at the draught of the fishes which they had taken: and so was also James, and John, the sons of Zebedee, who were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed him.

This story and another later in John 21:1-6 in chapter 45 are so similar in theme and in those present, it is not unlikely that they are the same

event spoken of also in Matthew 4:18-22 which omits the miracle but also promises they will be "fishers of men." The explanation of this miracle and the gift which made it possible are discussed in the separate Discourse, "Jesus' Miracles."

Jesus teaches and heals as he begins his ministry

Matthew 4:23-25

And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people. And his fame went throughout all Syria: and they brought unto him all sick people that were taken with diverse diseases and torments, and those who were possessed with devils, and those who were lunatick, and those that had the palsy; and he healed them. And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judaea, and from beyond Jordan.

CHAPTER 5
The Sermon on the Mount

Of all the teachings of Jesus, the one which is unquestionably the most outstanding to the people of the world is what Matthew called his Sermon On The Mount. There has been no finer word ever given mankind to live by. That it is so well appreciated is testimony to its universality and the care with which it was prepared. Not only did those at the time lend their efforts to record and preserve it, but in its creation many Holy Spirits inspired not only Jesus in its genesis, but also those who later recorded it to insure its faithful transposition and translation. The best presentation of it is in the King James Bible, in which there are very few mistakes of any kind. Those which do appear have been corrected in this Bible, such as in the very beginning of the Beatitudes where it was mistakenly printed, "Blessed are the poor in spirit . . ." when it should have been punctuated, "Blessed are the poor: for in spirit, theirs is the kingdom of heaven," as Luke 6:20 also shows it should have been.

While it has been said that Jesus' "Sermon on the mount" was given all at one time on this occasion, there is strong evidence that the following thoughts were assembled from a number of sermons. The lessons contained in it are not given elsewhere in this Gospel. In Luke's mention of these passages, a few are collected in a "sermon on the plain" but many others are to be found spread over several chapters on seemingly different occasions.

If these lessons are all well learned and lived by, there will be an understanding of nearly three fourths of the teachings Jesus came to give us.

Jesus begins his Sermon on the mount
Matthew 5:1-2

And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him: and he opened his mouth, and taught them, saying,

Jesus' sermon on the mount
Analysis of each of the Beatitudes
Matthew 5:3-12

3 *The first was never punctuated correctly, so the meaning was lost, as follows:*

Blessed are the poor in spirit: for theirs is the kingdom of heaven.

which should have been punctuated to say, as in Luke 6:20,

Blessed are the poor: for in spirit, theirs is the kingdom of heaven.

The reason for this is that the "poor in spirit" are the weakest of all in the

kingdom of heaven, while the poor, because of their suffering on earth as a result of their lack of the good things of life, learn to appreciate kindness and their spirits are thereby enriched and treated kindly in heaven at their death. Thus, the real meaning is that the poor, due to their suffering, are blessed in heaven, but are not blessed because they are poor.

4 Blessed are they that mourn: for they shall be comforted.

This means that those who thus show their love for a lost one will be helped from heaven by the spirits who are now with that lost one in heaven.

5 Blessed are the meek: for they shall inherit the earth.

This means that those who are meek and retiring in nature will always do well by never offending anyone. However, because their meekness keeps them from extending themselves into the lives of others very much, their rewards will come to them in terms of other incarnations on earth rather than in the spirit, in heaven.

6 Blessed are they who do hunger and thirst after righteousness: for they shall be filled.

This means that those who try to be good in their lives, will always succeed in those things which are measured highly in heaven.

7 Blessed are the merciful: for they shall obtain mercy.

This means that those who are merciful on earth will be treated kindly on earth and also, when they are finally to be in heaven, their trespasses will be treated mercifully there.

8 Blessed are the pure in heart: for they shall see God.

*This means that those who are always good to others will, when they get to heaven, discover that it is this quality in man which transcends all others in enabling each person to enter heaven and help others on earth when they, themselves, are in the spirit in heaven. It is this which Jesus termed **"life eternal"** and **"everlasting life"**; and this manner of showing love of one another is what Jesus meant when he told us that **"God is love"** and **"the kingdom of God is within us."***

9 Blessed are the peacemakers: for they shall be called the children of God.

This means that those who help people to try to be kind to each other are the ones who are doing God's work, as Jesus taught us "God" to be, as opposed to the personal God who was worshipped in the Old Testament.

10 Blessed are they who are persecuted for righteousness sake: for theirs is the kingdom of heaven.

This means that the good who suffer at the hands of their fellow man will, like the suffering poor, be treated most kindly in heaven because of

this enrichment of their spirit, many to be with the Holy Spirits.

11 & 12 Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceedingly glad: for so persecuted they the prophets who were before you.

*This was the same as **10**, above, except that Jesus wanted to reassure those who might suffer for his sake that they would be given special rewards in heaven and that such suffering must be expected because people always persecute those who try to teach them to change their ways.*

Ye are the light of the world; let your light so shine before men.

Matthew 5:13-16

13 Ye are the salt of the earth: but if the salt has lost its savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.
14 Ye are the light of the world. A city that is set on an hill cannot be hid.
15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.
16 Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven.

These four famous verses show how Jesus meant us to use his teachings.

Man had become so cruel to one another under the Old Testament teachings, Jesus knew he had to not only teach them goodness and virtues to live by but also to make them willing to teach each other these virtues by their own example. This was the reason he stressed the importance of letting others know that they were now espousing goodness and were glad to have it known. There was no other way Jesus could hope to eradicate the evil from mankind, which was of course his purpose in coming.

In calling his devout followers "the salt of the earth," Jesus meant them to know that, just as salt enhances and preserves that which nourishes Man in the flesh, their kindness and goodness must be looked to as the only means of preserving Man's capacity for goodness from rotting away under the corrupting influence of "the leaven of the Pharisees and of the Sadducees" Jesus warned them against in Matthew 16:6 and 11-12 in chapter 17. He thereby was setting for them an example he expected all Christians to follow.

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill

Matthew 5:17-20

In the application of Jesus' Word by those who have sought to teach it, much confusion has long existed as to Jesus' relationship to the law of Moses. This is due largely to a misinterpretation of this passage. To understand its true meaning, it must be read to include the next two verses *19-20* and also 22:36-40 which completes this thought which is summed up in 7:12. Jesus explained part of what he meant in **Luke 24:44-46** when he appeared after his death to his disciples, repeating what he had told them while he lived in Luke 18:31-32. See chapter 26.

And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, **concerning me.** Then opened he their understanding, that they might understand the scripture, and he said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day. *(Note "the law" and "the scriptures" are synonymous here.)*

*This last verse demonstrates conclusively that in saying here, ". . . that all things must be fulfilled . . . **concerning me,**" Jesus referred only to the prophecies of his coming as in Isaiah 53 and Jehovah's threats to destroy him in Zechariah 9:9, 11:12-13, 12:10, 13:6-7 and 14:3-11.*

Jesus discusses the law of Moses

Matthew 5:17-20

17-19 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one title shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. *(Please note Jesus' denunciation of John the Baptist in these terms in Matthew 11:11, a passage universally misinterpreted to mean just the opposite by most Christian teachers.)*

20 For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

22:36-40 Master which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.

7:12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

As will become evident later, in saying, "And the second is like unto it. . . ." Jesus was saying that "to love thy neighbor as thyself" is the "God" quality in Man, as he teaches it. That Paul knew this to be Jesus' meaning was revealed in Galatians 5:14 and Romans 13:8-10.

Thus, Jesus declares his definition of "the law" to be that men should love and be good to one another, and that they should make this their "God." This is in contrast to the law to "love the Lord thy God . . ." Jews had to wear in their phylacteries fastened to their forehead that also had laws demanding they kill their enemies and, animals in worship of Jehovah.

In interpreting this, it should be kept in mind that in order to avoid antagonizing these people who were already suspicious of him, Jesus at first constructed his Word upon their existing beliefs, so he could turn them gently away from their cruel attitudes and teach them to "love one another." He first needed to establish himself as one who was to follow through on what his listeners had been taught for generations or they would not have listened to him. In doing this, he wanted to take advantage of all the good thoughts in their teachings and use them as a starting point from which to give them his own teachings, which were not only different but almost always directly opposite to theirs. Thus it appears at first in this passage as if he were agreeing with their "law and the prophets," whereas he was in fact doing just the opposite.

How certainly Jesus can be known to have been unalterably opposed to the law of Moses and all it stood for is shown in a separate section "Jesus' attitude toward the law of Moses." in Appendix I.

Jesus corrects the commandment "Thou shalt not kill"

Matthew 5:21-22

Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

Jesus is warning here that it is just as bad for us to be rude or very unkind to those about us as it is to kill them, as far as the consequences are concerned. Inasmuch as this was meant to be known to be true with, or "without a cause," it is most likely that that phrase was not in the original text. It is the engendering of hatred and malice that causes evil consequences. This was made much of by Jesus in his ministry because so much of the trouble these Jews suffered in their lives was

caused by their incessantly seeking to outdo each other in unkind ways which left lasting hurts and injuries to their future welfare. This was a direct result of the Old Testament teaching of "an eye for an eye and a tooth for a tooth" discussed below under 5:38-39, a law Jesus was here teaching them to forsake as a means of seeking retribution.

Jesus teaches forgiveness

Matthew 5:23-24

Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

This is one of the most important prerequisites to prayer and an essential to healing. It was Jesus' way of saying that should you seek the help of your Father in heaven for any reason and still have an outstanding quarrel with someone, your prayer would not be granted until you had sought their forgiveness and made peace with them. It is this which impedes many of the prayers which people find have not been answered, second only to those seeking self-benefit.

In saying "if thou bring thy gift to the altar . . ." Jesus was only referring to the Jewish custom of sacrificial offerings of live birds and animals when seeking Jehovah's favor. Never was a gift sought or willingly accepted by Jesus for his Father in heaven. As he did often elsewhere, Jesus worded this lesson in terms familiar to his listeners.

Jesus warns of the fate of the unforgiving

Matthew 5:25-26

Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto you, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

This means that forgiveness, in order to be reconciled, must be voluntary and sincere, and not to wait until you are threatened with reprisals. Once you are recognized as not being regretful, the quarrel is that much harder to reconcile and meanwhile heaven will exact penalties from you to punish you for the hurt you gave. Many illnesses and afflictions are caused in this way, which is the reason Jesus nearly always told those he had just healed, "Go, and sin no more," or "Thy sins be forgiven thee."

This passage is to be found also in Luke 12:58-59.

Jesus corrects the commandment "Thou shalt not commit adultery"

Matthew 5:27-32

To fully appreciate the import of what Jesus intended in this passage, the rest of what he had to say on the subject of marriage and divorce should first be incorporated as part of this thought. Jesus' full purpose will best be seen when his words are shown as he spoke them in **19:1-9** (20), **5:27-28, 5:29-30,** and **19:10-12** (20) and in that order.

Jesus discusses the subject of marriage and divorce

In ***19:1-9,*** Jesus again contradicts the law of Moses when asked by the Pharisees about divorce:

1-2 And it came to pass that when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judaea beyond Jordan; and great multitudes followed him; and he healed them there.
3 The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?
4-6 And he answered and said unto them, Have ye not read, that he who made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.
7 They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away?
8-9 He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives; but from the beginning it was not so. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her who is put away doth commit adultery.

*Verses 7-9 duplicate the message in **5:31-32** in better wording, the latter recorded also in Luke 16:18.*

This word has been the cause of more unhappy couples living together as man and wife than Jesus surely ever had any intention of permitting, much less to have seemed to encourage. This is because of the word "fornication" being the only reason given here to permit divorce. To force badly mated couples to live together for life surely contradicts every aspect of the concept of love being the wedding bond of "one flesh." It is certain that Jesus had something else than this in mind.

The key to Jesus' intent is to be found in **5:27-28:**

Ye have heard that it was said by them of old time, Thou shalt not commit adultery: but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

This is what Jesus had meant in speaking of "adultery," and that it need not be a physical infidelity to be a breaking of the bond of "one flesh" and thus a justification for divorce. Clearly, Jesus meant us to understand that it was the continuance of a true love that he sought in a marriage and not forced cohabitation between people who are injuring each other with their behavior.

However, they both must recognize that there is a penalty in that, having divorced, each who contributed to it cannot escape the consequences in heaven for having hurt the other, should the separation be accompanied by recriminations or unpleasantness of any kind. This explains why many thereafter fail to find another happy marriage no matter how often they try. Whatever sin there will be will be against the person who is hurt after it is a completed divorce, the one causing the hurt being the sinner. This then is the problem that is created, and not any sin against a "God" in heaven as is so often claimed mistakenly by those who teach Jesus' Word. Thus we must examine what happens to such people after such a separation of their union.

We know from John's First Epistle 4:1-3 that a Spirit of God is a very good and Holy Spirit in heaven who, because he is part of Jesus' "church" in heaven, looks after and protects those whom we love when we ask our Father in heaven to do this. Therefore, when one of a couple discontinues their love of the other, and consequently tacitly discontinues their request for heaven's protection of them, this leaves the unloved person without this protection because it is given only when asked, and in the right way. From that moment on, the unloved one becomes vulnerable to those sicknesses and hazards which are caused by spirits in heaven who become annoyed with our actions in relation to people they protect. Hence, some harmless mistake or misunderstanding can have far reaching consequences only because there is no one in heaven to straighten it out, as is always the case of a person well loved.

Thus, when we separate ourselves from anyone, be it a mate or a child or anyone to whom we have committed ourselves to love and care for, illness and even death can often be caused and never realized by the one who removed the barrier that could have prevented it.

However, when the suddenly unloved one is a very kind person who devotes their thoughts more toward others than themselves as a consistent life pattern, then the Spirit of God will protect him or her from these hazards because of the many kindnesses they have done others. The one ceasing to love such a person, especially children, is sure to be

punished by heaven in this life and the next, as was pointed out by Jesus in 18:6 in chapter 19.

In **5:29-30,** Jesus emphasized the importance of eliminating such temptations to cause unhappiness to someone to whom we have committed ourselves:

And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

This thought was also given in 18:8-9 in chapter 19, but that it was also placed here surely declares that it was meant to apply to marriages as well as other relationships where one of the people is evil enough to corrupt the other if the relationship is maintained. That Jesus placed it to follow his lesson on lust for women constituting adultery and in turn followed by Moses' law on adultery in 5:31-32, a duplicate of 19:7-9 cited above, showed his intent.

Thus it is clear that Jesus intended to teach that it was the condition of the mind in a relationship and not just the physical acts of those concerned which determines the state of its health, and that this is true of any relationship, particularly marriage.

In **19:10-12,** Jesus followed up verse 9 about divorce to take up the question of impotency. He introduced this subject by explaining that his statement that divorce should be permitted only in the case of fornication and adultery did not apply under these conditions. He then listed the three kinds of impotencies.

His disciples say unto him, If the case of the man be so with his wife, it is not good to marry. But he said unto them, All men cannot receive this saying, save they to whom it is given. For there are some eunuchs who were so born from their mother's womb: and there are some eunuchs, who were made eunuchs of men: and there be eunuchs, who have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

The most important additional thought here, which was greatly misinterpreted by the early church, is the last kind of impotency he listed, those "who have made themselves eunuchs for the kingdom of heaven's sake." By this he meant men who were celibate for reasons of religion. His intent here was to have his warning not apply to those who by nature or necessity were impotent that they not hurt themselves or others.

In this connection, Paul had a most valuable contribution to make in showing the part a husband and wife each play in not only the maintenance but development of the physical as well as the spiritual strength of their spouse. In **I Corinthians 7:3-5,** Paul pointed out,

Let the husband render unto the wife due benevolence; and also the wife unto the husband. The wife hath not power of her own body, but the husband: likewise also the husband hath not power of his own body, but the wife. Defraud ye not one the other, except it be with consent for a time . . . .

This contains one of the most important lessons on healing between married couples. It emphasizes the little known fact that their sexual health is more in the hands of their spouse than their own. Willful neglect of this fact can cause illness and impotence in each other, especially the one neglected, even sickness unto death. This is why Jesus told us in ***Matthew 19:5-6,*** *". . . a man . . . shall cleave to his wife: and they twain shall be one flesh. Wherefore they are no more twain, but one flesh . . . ."*

In view of all this, it will be recognized that the sum of what Jesus was teaching us in these passages was that when the wedding of "one flesh" is parted by unkindness or divorce, those who are made unhappy by it suffer hurts because of the removal of the other's protective love. But those wishing to break up the marriage are the ones who are punished by heaven, usually by being made similarly unhappy in whatever future life they seek in the flesh.

This is what Jesus meant in 7:1-2 when he said:

Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

Jesus' teachings on the subject of marriage and divorce, therefore, are an extension of the purpose of the rest of his ministry. This is why he chose as his last word to mankind when he knew he was about to go to the cross:

A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. (John 13:34)

For love is the fulfillment of God in Man. This is the purpose of all of Jesus' teachings as the only means to eternal life.

Jesus corrects Jehovah's commandment to swear by him as witness

Matthew 5:33-37

Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: but I say unto you, Swear not at all; neither by heaven;

for it is God's throne: nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

Jesus referred here to Jehovah's commandment in Leviticus 19:12, Numbers 30:2, Deuteronomy 6:13 and 10:20, and referred to many places elsewhere as in Isaiah 48:1, and ***Jeremiah 12:16.*** *In the latter, the origin of this practice is revealed when Jehovah threatens to destroy neighbors who must then be taught "to swear by my name, The Lord liveth; as they taught my people to swear by Baal," this latter having been a fertility-god of Canaan. Such swearing was considered a sign of loyalty and was intended to be such by Jehovah.*

Jesus was hereby telling his listeners in guarded phrases to no longer look to Jehovah as their standard of stability and trust, nor to any other symbol of temporal greatness, but to live honestly in goodness, "for whatsoever is more than these cometh of evil." This forthright opposition to Jehovah's influence on the behavior of these people constituted the main theme of his sermon on the mount.

Jesus corrects Jehovah's commandment of "An eye for an eye, and a tooth for a tooth."

Matthew 5:38-42

Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

Jesus referred here to Jehovah's commandment in Exodus 21:23-25 expressed again in ***Leviticus 24:19-20*** *and* ***Deuteronomy 19:21:***

And if any mischief follow, then thou shalt give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe . . . and thine eye shall not pity.

In pointing this out Jesus typified the complete about-face needed to be taught these people from their Old Testament teachings given them by Jehovah. The need was more than just to be kinder. The very survival of mankind as a human being was dependent upon the evil then in Man being cleansed from him, ultimately to eliminate malice and revenge from all human relations. As unnatural as it was for such people, or most of us for that matter, to turn the other cheek as it were, it is only by all peoples doing this that anger and vengeful feelings can finally be overcome. This message can be seen throughout Jesus' entire ministry. There is an

interesting inspired writing on this subject in a later section, "The Shepherd of Hermas, Command V."

Jesus corrects Jehovah's commandment to "Love thy neighbor, and hate thine enemy"

Matthew 5:43-48

43-45 Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them who despitefully use you, and persecute you; that ye may be the children of your Father who is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

This ending that starts, "that ye may be the children of your father . . . ." shows that the "Father" of whom Jesus speaks contradicts Jehovah here, which certifies that these two cannot be said to be the same person, as so often is taught, but are of opposite views. The wording "his sun . . ." had no meaning other than to signify his caring for all who will listen to these teachings.

Luke's almost identical wording is in 6:27-36.

46-48 For if ye love them who love you, what reward have you? do not even the publicans the same? And if ye greet your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father who is in heaven is perfect.

Once more Jesus shows these people the complete about-face they must make in their attitudes toward others. The commandment to which he was referring is in Deuteronomy 23:6 where Jehovah was teaching the tribes how to treat their enemies and warned, "Thou shalt not seek their peace nor their prosperity all thy days for ever," Also 7:16 ". . . thine eye shall have no pity upon them . . ." 20:16-17 ". . . thou shalt save alive nothing that breatheth . . ." and others. It was this unforgiving attutude taught them by Jehovah which caused Jesus to teach them forgiveness on so many occasions. The ending of this passage, as in the previous one, shows again that the "Father" of whom Jesus speaks is not the Old Testament God, Jehovah, as so many still teach, but is here again giving a teaching that is in direct opposition to him. The reference to publicans here meant a group of men despised for their dishonesty who collected taxes farmed out to them under contract. The abuses under this system were a byword.

CHAPTER 6
The Sermon on the Mount Continued

Jesus teaches the nature of true charity
Matthew 6:1-4

1-2 Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father who is in heaven. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.
3-4 But when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret: and thy Father who seeth in secret himself shall reward thee openly.

While Jesus had said in 5:16, "Let your light so shine before men, that they may see your good works . . . ," he was warning here that it was true goodness that they must reflect, and not self praise.

Jesus teaches how to pray, and how not to pray
Matthew 6:5-15

5 And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.
3 But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father who is in secret; and thy Father who seeth in secret, shall reward thee openly.
7 But when ye pray, use not vain repetitions, as the heathens do: for they think that they shall be heard for their much speaking.
8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.
9 After this manner therefore pray ye:
9-13 Our Father who art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, for ever. Amen.
14-15 For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

Luke's account of this is not in the same context as recorded in 11:1-4. See chapter 8.

PRAYER

These instructions on how to pray, even though they could not possibly be more explicit, are almost universally ignored in the churches of the world professing to teach Jesus' Word. Instead, prayers in the usual church services are conducted almost entirely in the manner Jesus explicitly instructed us to forsake in scathing terms. When these instructions are examined one by one, this will be quickly evident. A simple prayer spoken silently in your own words wherever you happen to be, reading in a chair, or even an unnoticed pause in conversing with someone you have just discovered to be in trouble, will be far more effective than an elaborate one prepared by someone else. Verse 8 and later verse 32 tell us never to pray for our own benefit, as do so many of the prayers we are told to say in church. In wording a prayer, it should be remembered that a Holy Spirit works with people, not for them. This is the meaning of Luke 11:8 in the parable of the The Friend At Midnight to teach the disciples how to pray. See chapter 8.

Also contrary to frequent practice and teaching, nowhere did Jesus ever kneel to pray nor suggest that others do so, for this act of "bowing the neck" and "bending the knee" was one demanded by Jehovah, the God of the Jews in the Old Testament, to signify a person's subjection to his tyrannical rule over them in fear of punishment or "the wrath of God." The only mention of Jesus having kneeled in his entire ministry was a misconception by Luke describing Jesus' prayer in Gethsemane, which was correctly described by Matthew and Mark as "fell on his face" and "fell on the ground" respectively. The only people who kneeled to pray in Jesus' day were a few non-followers of Jesus who were following their Old Testament traditions as they sought help from him.

That this passage in Matthew and Jesus' example in praying have been so ignored stems from the influences still existing in the church's formal structure inherited from the practices in the old Jewish synagogues before Jesus came. These were designed to make the Jewish parishioners dependent upon the priests in fear of the unknown and "the wrath of God" threatened by Jehovah 134 times in the Old Testament, and mentioned in the New Testament only once when John the Baptist referred to Jehovah in John 3:36. This is why the words "Almighty God" do not appear anywhere in the New Testament, not even in The Acts or The Epistles. Neither do the words "creator," "divine," nor "will of God," appear anywhere in the Gospels, nor did Jesus ever deify his Father in any of the 177 times he spoke of him. The one exception in Mark 3:35 mentioning "will of God" was stated correctly in Matthew 12:50 as "will of my Father."

In the prayer Jesus gave us here to our Father in heaven are the basic thoughts he wished us always to have in mind in seeking grace. Few people trouble to examine closely the full meaning of these carefully chosen words.

First, it is addressed to Our Father in heaven, and there is no mention of "God." This is because he taught us that "God" in his Word is Man's quality of goodness to others, and no longer to be thought of as some personal spirit god as was true in the Old Testament days when Jehovah ruled the tribes of Israel, and when there was not one but several such powerful spirits who were prayed to as "God." This is what he meant in John's inspired First Epistle 4:7-8 which ended "for God is love." This is also why a prayer to "God" or "Almighty God" is misdirected and not a prayer to our Father in heaven, who has no connection with this God of the Old Testament who bore these names, as Jesus made sure we would know in more than eighty passages in the Gospels. As Jehovah said in Amos 3:2, he had never been a God to anyone but the tribes of Israel. A Discourse in chapter 2 presents additional reasons for knowing this to be true.

"Hallowed be thy name" means only that we should recognize his importance to us and respect his role in our lives.

"Thy kingdom come, thy will be done on earth as it is in heaven" means that we should seek to live so that the goodness in Man, which our Father in heaven represents, will prevail in all we do, rather than our own selfish desires, or even needs.

"Give us this day our daily bread" is not seeking others to do our work for us, but to guide us so we will not need to be dependent upon others.

"Forgive us our debts as we forgive our debtors" is not a request so much as to reassure him that we know we must forgive others if we are to be forgiven.

"Lead us not into temptation, but deliver us from evil" means actually, "Please grant that we be not led into temptation, but if we should be, please help us never to be influenced by the evil of others." The ending, "For thine is the kingdom . . . ." was added on later by others, but is a beautiful thought.

* * * * *

Jesus teaches how to suffer, and how not to

Matthew 6:16-18

16 Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.
17-18 But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father who is in secret: and thy Father, who seeth in secret, shall reward thee openly.

In this Jesus is reminding us to not visit our troubles on others and, as in his teaching on giving alms in 6:1-4, let true goodness be shown, not self praise.

Jesus teaches to not overvalue material wealth

Matthew 6:19-21

19-20 Lay not up for yourself treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.
21 For where your treasure is, there will your heart be also.

*This is one of the most meaningful of his teachings and is a parallel lesson to his word in **16:26** to his disciples, "For what is a man profited, if he shall gain the whole world, and lose his own soul?" Luke records this in 12:32-34.*

Jesus teaches to not compromise with evil

Matthew 6:22-24

22-23 The light of the body is the eye: if therefore thine eye be clear, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!
24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

*This is a parallel lesson to the parable of the leaven in Matthew 13:33 and referred to by Paul in **1 Corinthians 5:6** and **Galatians 5:9** by saying, "Know ye not that a little leaven leaveneth the whole lump?" Jesus used this simile for evil also in **Matthew 16:6** ". . . beware of the*

leaven of the Pharisees and of the Sadducees," which was explained in ***16:12*** *in chapter 17 "Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees." Luke associated this passage with the parable of not hiding The Candle Under The Bushel in 11:33-36 in chapter 27 as a lesson on the cause of most illnesses. Verse 24 was recorded in Luke 16:13.*

Jesus teaches that goodness brings good things to us

Matthew 6:25-34

25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

26-29 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you. That even Solomon in all his glory was not arrayed like one of these.

30 Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

Jesus' use of the word "God" in verse 30 is meant only as a reference to those in heaven whose love of others makes them known as Spirits of God, as John explained in his First Epistle 4:1-3.

31-32 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

33-34 But seek ye first the kingdom of God, and its righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

This is all one thought, and one most difficult for people to believe in or accept as an actual fact to depend upon. That a man can depend upon a Spirit of God in heaven for his sustenance and entire worldly welfare and life support, as is said to be true in this passage, is nonetheless a truth Jesus meant us to know. However, its fulfillment is dependent upon the willingness of our Father in heaven and not just your acceptance of it, because a person must earn it to be given it. But a man's earning of this is not as in his worldly context, as Jesus tells us in verse 28, "Consider the lilies of the field, how they grow . . . even Solomon in all his glory was not arrayed like one of these." By this he meant that the

earning is by following the commandment Jesus gave us to "Love one another, and never be selfish nor angered by others, especially those we do not like, thereby beautifying the lives of those about us.

We see again in verses 31-32 the same thought he had expressed in verse 8, "Therefore take no thought, saying, What shall we eat . . . for your heavenly Father knoweth that ye have need of all these things."

We can therefore see what is meant by Jesus when he uses the words he mentions so frequently in so many places to adjure people to know goodness, as he sums up this thought in verse 33, "But seek ye first the kingdom of God, and its righteousness; and all these things shall be added unto you."

For the kingdom of God is where the Holy Spirit who love others dwell; and if we are good enough, that is where we shall finally be allowed to live and do works of goodness when we are in heaven. And only then will our own needs be met.

Luke's account of this is in 12:22-31.

CHAPTER 7
The Sermon on the Mount Concluded

Jesus teaches that as we are to others, so shall it be to us

Matthew 7:1-2

Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

or as Paul wrote it in **Galatians 6:7**:

Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

Luke was more generous in his version:

6:38 Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.

"The Golden Rule" presented in 7:12 just below is another version of this.

HEAVEN

This is a true measure of "Karma" as taught by the Hindu teachers. Thus, Jesus is telling us that this Hindu concept is true also of Christians as it is of most religions. To appreciate this requires an understanding of reincarnation as it applies to Jesus' teaching of "everlasting" or "eternal life," and also of life "in the kingdom of heaven." This, however, is not to be equated with what is called "transmigration of souls" taught by Hindus and followers of derivative religions, which has its truths for them but not for Christians. This requires in turn an understanding of the nature and behavior of the spirit, and all these will be briefly described here.

In the earlier explanation of the passage in John 3:1-6 in chapter 3, the spirit and its behavior was fully discussed in connection with the lesson Jesus was giving Nicodemus. In this further mention of "karmic" influences upon the spirit, Jesus was referring to the natural consequences of unkindnesses of people to one another. Unlike the Hindu or other religious doctrines and patterns of behavior, Jesus taught us that he and his Father in heaven as well as all the other good Spirits of heaven whom he referred to as Holy Spirits will help those who believe in his Word should they be troubled by anger in others who seek to hurt them. Peculiar to the Christian mind is the willingness of these Holy Spirits to teach the guilty to cherish goodness to others and free them from the control of those who would otherwise condemn them to eternal hell. This is the unique gift given to Christians "in the beginning" as John pointed out in his opening passage, long before they were ever to be known by that name.

As mentioned in discussing the earlier passage, when such a spirit is forced to live in another living person's mind against his will, usually due to animosity from a hurt or injury, this can be what is often called "living in hell," as they are not treated well there. Other "hells" are such as were referred to by John the Baptist earlier in Luke 3:1-14 in chapter 2, when a spirit is unwelcome to live in any living person and must thereafter dwell in some material object familiar to his past life where he will merely exist in a state of conscious oblivion, unable to manifest himself. This is what was meant in Habakkuk 2:10-11 and by Jesus in Luke 19:39-40 in chapter 27 and elsewhere in both testaments. This is as opposed to "eternal life" in living people, one aspect of which was discussed in Luke 16:9 in chapter 30.

When a spirit is "in heaven" as just described, it is free to choose to reincarnate when a child is born to that family, entering the mind of that infant at the moment of its birth. To do this, it must have the help of other spirits living in the parents' minds, so it is thereby assured of a welcome when it enters into and becomes that child. When such a spirit is welcome to do this freely at will time after time or live in the minds of others without limitation when it is in the spirit and not incarnated, this is what Jesus called "eternal life," as opposed to spiritual "death."

This then is what Jesus meant when he said, "and with what measure ye mete, it shall be measured to you again," that we might elevate our quality of life through his Word.

* * * * *

Jesus teaches us to not find faults in others that may well be our own

Matthew 7:3-5

And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

The accurate translation of the Greek word for "mote" would be a dry twig or straw, and the word for "beam" actually means a piece of timber as in English. Thus Jesus was indulging here in a little sarcasm in suggesting that his listeners, before being unkind about the faults of others, should first make certain that their own are not even greater. This is the same lesson Jesus gave those who would have stoned the adulteress in John 8:7, when he said, "He that is without sin among you, let him first cast a stone at her."

Luke reported this in 6:41-42.

Jesus teaches to not waste goodness upon those who do not revere it

Matthew 7:6

Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

This famous passage bespeaks a truism too often forgotten by those who broadcast their charity to those who seem in need. This is a lesson to teach us that it should not be thought of as true charity when the recipients are not grateful or are fully capable of doing for themselves, and that to such it should not be given.

Jesus teaches that those who diligently seek of him the truth will be given it

Matthew 7:7-11

7-8 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.
9-10 Or what man is there of you, who if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent?
11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask him?

This well known passage is unfortunately widely misunderstood. It is too often construed to mean that our Father in heaven is just waiting to hand out gifts to anyone who will hold out his hand. But this is not at all what Jesus had in mind. His true meaning is revealed when the lessons of the previous verse and on how to pray earlier in 6:5-15 in chapter 6 are remembered, for only prayers for the right things and for the right reasons will be granted, and only to those who are willing to believe in and live by his Word. John mentions this in 16:23-28 in chapter 17, while Luke uses identical wording in 11:9-13 in chapter 8.

Jesus teaches the "Golden Rule"

Matthew 7:12

Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

This basic rule of human conduct is a precept also in many other cultures throughout the world, which Luke also mentions in 6:31.

It is of added significance that Jesus chose to call attention to this rule as his conception of what he meant "the law and the prophets" to mean to them. It was his way of saying that this was to replace the law of Moses and the teachings of the prophets. This is important in understanding his other mentions of "the law," as in 5:17-18 which was previously discussed in some detail in chapter 5.

Jesus stresses the hazards of life and need to know the way

Matthew 7:13-14

Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be who go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

This and the next passage are warnings to beware of taking the wrong direction in life because it seems the easiest.

Luke mentions this in 13:23-24.

Jesus teaches how to distinguish the good from the evil

Matthew 7:15-20

15-16 Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

17-18 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

19-20 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them.

This warning referred to those who declared themselves prophets, but who teach as if Jesus were a product of the Old Testament and his Word was that of the prophets. Once again Jesus compares his Word to the teachings of the Old Testament as producing consequences which are good and evil respectively. Present day teachers of Christianity would also do well to note this passage. Luke mentions this same comparison in 6:43-44, but not as related to false prophets, as here. Jesus used this thought in another connection in 12:33 in chapter 14, as did John the Baptist when he referred to the Pharisees and the Sadducees also in these terms in 3:10 almost identical to this verse 19.

Jesus teaches that it is the good who will be helped by his Father in heaven

Matthew 7:21

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven.

This is a parallel lesson to the one he gave in 6:33 shown in chapter 6 in which he told us that if we were good enough to others, when we are in the spirit after our death we shall live with the Holy Spirits in heaven. Here, Jesus tells his listeners that many who consider themselves holy will be denied the right to live in heaven, and that only if he is the "Lord" whose teachings they follow, rather than those of the "Lord" they had been worshipping, the Old Testament spirit God, Jehovah, would they be eligible to now seek eternal life in heaven.

Jesus shows that he was not the Messiah promised by many of the Old Testament prophesies

Matthew 7:22-23

Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

When this passage is related to the previous verse, it is hard to imagine a more firm denunciation of those who would try to associate Jesus with the Messiah Jehovah had planned to send in Psalm 2:6-12 and the Old Testament teachings he would represent rather than the one prophesied in Isaiah 53.

When considering this passage, it should be kept in mind that while Isaiah was the prophet of Jehovah and only he spoke to him most of the

time, it was a Holy Spirit who later became Jesus' Father in heaven who gave Isaiah the contents of chapter 53 that described "The Suffering Messiah" whom Jesus became. Only a few of the prophets were so intruded upon by the Holy Spirits and for only a purpose such as this. Those who today teach Christianity as if Jesus were a product of those Old Testament teachings would do well to note this and over eighty other passages in the Gospels which carry a similar message. See Appendix I. In this passage Jesus at the same time warns that those who in his or any other name would destroy evil in others yet are unwilling to see cruelty or unkindness in themselves will likewise be disowned.

When Luke gave his version of this in 13:25-27, he omitted the first part needed to make the point Jesus intended.

Jesus emphasizes that life by his Word is as a house built on rock, and not on sand as life by the Old Testament teachings

Matthew 7:24-27

24-25 Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, who built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

26-27 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

That Jesus chose this moment to give this famous parable is particularly significant. Having just stated his low opinion of the prophets of Jehovah and his teachings, Jesus used this parable to emphasize how those who live by his teachings establish their future upon a solid foundation, whereas those who kept to the teachings of Jehovah's prophets of the Old Testament would find their lives soon undermined by the evil behavior which had always resulted from them.

It was in order to reverse this evil trend that Jesus had come, and why he taught as he did.

Luke's slightly different version of this is in 6:47-49.

The end of Jesus' sermon on the mount

Matthew 7:28-29

And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: for he taught them as one having authority, and not as the scribes.

Luke added to this in his Sermon on the Plain

6:39 He spake a parable unto them, Can the blind lead the blind? Shall they not both fall into the ditch?
6:45 A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

The first of these two verses is found in Matthew 15:14; and the second is almost the same as Matthew 12:34-35.

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When all these lessons are viewed as a whole, it is clear that Jesus meant us to know that in this sermon is the sum total of all of Man's needs.

The lessons in this sermon, however, are so heterogeneous in subject matter and at times so lacking in continuity it is evident that they were not likely to have been given all at one time. There is little question that Matthew, and undoubtedly some others, made record of these sayings as they heard them, and collected them from others when they themselves were not present. When all these lessons are put together in this way, they represent almost all the ideas Jesus sought to bring to these people in his effort to teach them how to live without generating evil in their thinking, and this is undoubtedly what Matthew had in mind in presenting them in this manner.

Of the 50 lessons Matthew included in his "Sermon on the mount," Luke reported 28, with 7 more not mentioned by Matthew. Of these 7, 3 appeared later in Matthew and 3 were not authentic, as was the wording of one of the original 28. 21 of these were in his "Sermon on the plain" in chapter 6. Mark mentioned but 6 of these lessons, in one of which he missed the intended meaning. It is significant that the ones Luke omitted were for the most part those having to do with sins and abuses, such as "Thou shalt not kill," lust declared to be adultery, "if the eye offends pluck it out," mention of "an eye for an eye," "hate your enemy," "false prophets," "a tree without fruit to be hewn down." This was surely a reflection of his attitude as a physician, preferring to accent the good qualities of his fellow man.

The fact that only 21 of Luke's 35 mentions were in any one chapter, the 6th as his "Sermon on the plain," with no more than 4 in any other, the 16th, confirms that these lessons came from a collection rather than from a record in a single event. Inasmuch as Luke was not present on any of these occasions, it is certain that he had to have obtained his information from Matthew or the same source when his wording was almost identical to his. When it was not, Peter may well have been his informant. It is only natural to expect that Luke's accuracy would be less than Matthew's for these reasons, as it unfortunately was on a number of occasions. Consequently, it is Matthew to whom we must look for Jesus' true intent in these passages. The 6 mentions of these lessons in Mark are not important enough to warrant comparison.

If just these 50 lessons in Matthew were to be well understood and taught in the Christian churches of today, there would not now be the present lack of awareness and appreciation of what Jesus truly wanted us to know.

CHAPTER 8
Jesus Continues His Teaching and Fulfills an Isaiah Prophecy

Jesus revises and so fulfills a quote from Isaiah
Luke 4:16-28

16-17 And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,
18-19 The Spirit of the Lord is upon me, because he hath announted me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.
20-22 And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears. And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?
23-28 And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country. And he said, Verily I say unto you, No prophet is accepted in his own country. But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; but unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman who was a widow. And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian. And all they in the synagogue, when they heard these things, were filled with wrath.

There are many very interesting aspects to this episode, inasmuch as this was the first attempt Jesus had made to share what he had learned from his Father in heaven with anyone not a close intimate, as were his disciples. His reception was anything but cordial, even though he was in Nazareth where everyone knew who he was. Surely this again demonstrates that even his close neighbors never attributed to him any special holiness as certainly would have followed a supposed virgin birth and other manifestations of holiness said to have surrounded his birth by Matthew and Luke. This is one more evidence that the apocryphal stories of Jesus' beginnings were just that.

One of the most significant parts of this passage is that when Jesus quoted Jehovah's promise of a Messiah in Isaiah 61:1-2 in verses 18-19, Jesus altered the wording of it to suit his own purposes. In the first line, Jesus omitted the word "God"; then substituted "the gospel to the poor" for "good tidings unto the meek"; "heal the brokenhearted" was substituted for "bind up the broken hearted"; "preach deliverance to the captives" replaced "proclaim liberty to the captives"; "to set at liberty them that are bruised" replaced "opening of the prison to them that are bound"; and he added "recovering of sight to the blind." He omitted completely "And the day of vengeance of our God; to comfort all that mourn."

In these changes can be seen the direct differences Jesus wished to establish between his teachings and those of Jehovah in the Old Testament. This is what Jesus meant in 4:21 when he said, "This day is this scripture fulfilled in your ears," for it was what they had just heard rather than what they had been reading in Isaiah which was the true fulfillment of Man's need. Further, he made it clear that his Father in heaven was not to be thought of as seeking vengeance for anything as did Jehovah in Isaiah, nor was he seeking to be called "God" to them or any other peoples as did Jehovah. His statement in verse 24, however, that "No prophet is accepted in his own country." showed how little they understood what he was telling them.

Following this, Jesus then tried to show them how ineffectual in healing were the prophets compared to the work he had just done at Capernaum which was well known in Nazareth, as shown in verse 23. He pointed out that during Elijah's time in the great drought and famine of three and a half years, Elijah "was sent to" only one widow; and that in the time which followed Elijah, only one of the many lepers that abounded was cleansed by Elisha, and he was Naaman, a man to whom Jehovah had given the leprosy as a punishment in the first place, then Elisha immediately afflicted his own servant, Gehazi, with Naaman's leprosy, also as a punishment. This cruel story is given in 2 Kings 5:10-14 and verse 27. But even with this evidence of Jesus' superior capacity to heal, he was not allowed to continue his teaching there and was evicted from the synagogue, later to be driven out of the city. This surely dramatized the only words **Matthew** reported of this occasion in **13:53-58** as he quoted Jesus, "A prophet is not without honour, save in his own country, and in his own house. And he did not many mighty works there because of their unbelief."

Jesus is saved from an angry mob by his Father in heaven

Luke 4:28-32

And all they in the synagogue, when they heard these things, were filled with wrath, and rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built,

that they might cast him down headlong. But he passing through the midst of them went his way, and came down to Capernaum, a city of Galilee, and taught them on the sabbath days. And they were astonished at his doctrine: for his word was with power.

This was how the Holy Spirits helped Jesus when he was in trouble. It was a gift given him by his Father in heaven all during his life on earth because of the danger which constantly threatened him from these angry people. In this case, the belligerent crowd was caused to be unable to see Jesus as he walked by them and made his escape. Another of the several instances of Jesus being similarly saved is told of in John 8:59 in chapter 22.

Jesus teaches a lesson on the ungoodness of the people

Luke 9:57-62

And it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest. And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head. And he said unto another, Follow me. But he said, Lord, allow me first to go and bury my father. Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God. And another also said, Lord, I will follow thee; but let me first go bid them farewell, who are at home at my house. And Jesus said unto him, No man, having put his hand to the plow, and looking back, is fit for the kingdom of God.

This passage is also recorded in Matthew 8:18-22 in the same language. When Jesus frowned upon letting those who would follow him first bid farewell to those to be left behind, he did not mean it as heartlessness but to protect them from the efforts of their families to dissuade them.

This passage is evidence of how completely Jesus had removed himself from the people with whom his life had been associated before his ministry, since he had no place he could call home. His reference to "the dead" in the last verse was his way of once more warning that those who continued to follow the teachings of Jehovah were spiritually dead.

Jesus teaches the meaning of his lesson on how to pray

Luke 11:1-13

1-2 And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples. And he said unto them, When ye pray, say,

2-4 Our Father who art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so on earth. Give us day by day our daily bread. And forgive us our sins; as we forgive those who sin against us. And lead us not into temptation; but deliver us from evil.
5-7 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him? And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee.
8 I say unto you, Though he will not rise and give him because he is his friend, yet because of the nature of his need he will rise and give him as many as he needeth.
9-10 And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.
11-13 If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?

In reporting the words of the Lord's prayer as he had been told them, Luke mistook the meaning of seeking forgiveness and misworded that part of the prayer as if the petitioner's virtue was assured and deserved to be forgiven. That portion of the prayer has therefore been reworded according to Jesus' intent expressed in his sermon on the mount in Matthew 6:12 and 14-15 in chapter 6.

Here, as in Matthew 6:5-13 where this passage appears without the parable, Jesus meant us to understand that only when we pray for the good of others will our heavenly Father do what we ask, as he emphasized again in 6:31-34 in chapter 6, "for your Father knoweth what things ye have need of, before ye ask him." Many have misinterpreted the intended meaning here: that it was only because the bread requested was to be put before the traveller and not for himself that his heavenly Father was willing to grant it.

In verses 11-13, Luke adds another example given by Jesus of the responsiveness of his Father in heaven to properly said prayers. However, the wording of verse 13 has been greatly misinterpreted by those who would seek the Holy Spirit through means other than through Jesus' Father in heaven as he taught us in the sermon on the mount. This mistake stems from the misconception that a simple request for the Holy Spirit, as implied by verse 13, will be rewarded by a gift of tongues, so-called, or an inspired message of some sort. This has lead to some tragic consequences that have prevented the benefits Jesus had intended we would receive from properly said prayers from being realized by these people.

CHAPTER 9
Jesus Heals and Again Evades Threats to Kill Him

Jesus heals the possessed man in the synagogue
Luke 4:33-37

33-34 And in the synagogue there was a man, who had a spirit of an unclean devil, and cried out with a loud voice, saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God.
35-37 And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not. And they were all amazed, and spake among themselves, saying, What a word is this! for with authority and power he commandeth the unclean spirits, and they come out. And the fame of him went out into every place of the country round about.

This is so similar to the story of the man with the legion of devils in its dialogue that it may be a different telling of the same story Luke mentions in 8:27 in chapter 9, and Matthew told in 8:28. As in all such healings, it was Jesus' Father in heaven, who was living in his mind, who prevailed upon the unclean spirit to depart.

Jesus heals Peter's mother-in-law of a fever
Luke 4:38-39

And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her. And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them.

This shows clearly that the alien spirit which had caused the illness which begot the fever had been told to leave by Jesus' Father in heaven, making the fever no longer needed. Matthew in 8:14 and Mark in 1:30 mention only that Jesus took her by the hand.

Healing the leper
Matthew 8:1-4

1-3 When he was come down from the mountain, great multitudes followed him. And, behold, there came a leper, and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed.
4 And Jesus saith unto him, see thou tell no man, but go thy way. *If*

you show yourself to the priest *you will be made to* offer the gift that Moses commanded, for a testimony unto them.

In thus warning the leper in the last verse, Jesus was reminding him of the gift offering demanded under the law of Moses in Leviticus 14 when a priest undid a punishment inflicted by Jehovah, as in this case, whereas the healing of it by Jesus was freely given by his Father in heaven for which no gift would ever be sought or desired, and surely not a sacrificial offering as their law required. The ending, "as a testimony unto ***them,"*** *shows that here as elsewhere Jesus did not identify himself with the teachers of the law of Moses. It was because of the peculiar relationship of leprosy to the Old Testament teachings under which Jehovah exacted it as a punishment, as stated in Leviticus 14:34, that Jesus was moved to warn the leper to be sure to avoid the priests if he would save himself from the cruelty of their laws.*

The wording in Mark 1:44 and Luke 5:14 is the same as in this passage in Matthew in the King James Bible. The identical mispunctuation in all three versions which has been restored here, shows them to be from a common source or a scribe's error.

The healing of the centurion's servant of palsy

Matthew 8:5-13

5-9 And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him, and saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me; and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

10-13 When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into utter darkness: there shall be weeping and gnashing of teeth. And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And the servant was healed in the selfsame hour.

In John 4:46-54 a few passages later there is an almost identical story, also at Capernaum, of a nobleman's son whose fever left him "at the seventh hour," exactly the moment Jesus had told the father that his son was healed. John points out that this was Jesus' second miracle, the first having been turning the water into wine. Luke reports this in 7:1-10 and 13:28-30.

Jesus also tells us and them here that those who continue to follow Abraham, Isaac and Jacob as their leaders are condemning themselves to be cast out of heaven as a cleansing move by Jesus to remove from the world those spirits whose evil behavior teaches others to be likewise. Jesus continues this lesson by saying that faith as great as he had seen here would cause this to take place with such speed it would cause consternation.

Healing the man sick with palsy

Luke 5:17-26

17 And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, who were come out of every town of Galilee, and Judaea, and Jerusalem: and the power of the Lord was present to heal them.

18-20 And, behold, men brought in a bed a man who was taken with a palsy: and they sought means to bring him in, and to lay him before him. And when they could not find by what way they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with his couch into the midst before Jesus. And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.

21-24 And the scribes and the Pharisees began to reason, saying, Who is this who speaketh blasphemies? Who can forgive sins, but God alone? But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts? whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk? But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house.

25-26 And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God. And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day.

Jesus' power of the forgiveness of sins is best explained by him in John 5:21-23 (10), 8:28-29 (22) and 14:10 (35) when read together. This passage was another example of faith in Jesus enabling him to heal. But in order to do it, Jesus had first to forgive the man's sins to remove the origin of his illness, as his word is binding upon whoever it was to have caused it, who had to be removed. However, the scribes and Pharisees showed they did not understand this.

The accounts in Matthew 9:1 and Mark 2:1 are identical with this except that Matthew omits the detail of the man having to be let down through the roof.

Healing the man possessed with devils whose name was Legion

Luke 8:26-40

26-29 And they arrived at the country of the Gadarenes, which is over against Galilee. And when he went forth to land, there met him out of the city a certain man, who had devils long time, and ware no clothes, neither abode in any house, but in the tombs. And when he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of God most high? I beseech thee, torment me not. (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.)

30-32 And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him. And they besought him that he would not command them to go out into the deep. And there was there a herd of many swine feeding on the mountain: and they besought him that he would allow them to enter into them, and he allowed them.

33-36 Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked. When they that fed them saw what was done, they fled, and went and told it in the city and in the country. Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid. They also who saw it told them by what means he that was possessed of the devils was healed.

This episode is also told in Matthew 8:28-34 with slight variations which nevertheless were undoubtedly also accurate. This version by Luke, however, expanded the ending to a happier outcome which may or may not be apocryphal.

37-40 Then the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they were taken with great fear: and he went up into the ship, and returned back again. Now the man out of whom the devils were departed besought him that he might be with him: but Jesus sent him away, saying, Return to thine own house, and show how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him. And it came to pass, that, when Jesus was returned, the people gladly received him: for they were all waiting for him.

This epilogue reveals that Luke obtained this information subsequent to Matthew's Gospel and surely from a different source. The accounts of this episode in Matthew and Mark are similar except that the former

included less detail, omitting mention of the chains and fetters but saying there were two possessed men instead of one. Mark in 5:1-20 numbered the swine at 2000 but omitted mention of the man wearing no clothes and being still feared after he had been healed as did also Matthew. Only in Luke did the man give his name as "Legion," the name by which this episode is best known. As in other instances of this kind, it was Jesus' Father in heaven who actually made the unclean spirits want to leave the man and moved them into the swine, as Jesus explained in John 5:19 in chapter 10 and 14:10 in chapter 35 and a number of other places.

Jesus is said to fulfill an Isaiah prophecy

Matthew 8:16-17

When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick: that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.

This quote from Isaiah 53:4 is one of the several prophecies referring to Jesus in the Old Testament, in contrast to those which referred to a "king-like Messiah" promised by Jehovah as in Psalm 2:6-12, but who never came.

Matthew becomes a disciple and Jesus teaches the Pharisees why he came

Matthew 9:9-13

9 And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him.

10-13 And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples. And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners? But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

In the early second century Justyn Martyr "Apology" 1, 15, 8 there is added to this, "For the heavenly Father desires repentance of the sinner rather than his punishment." This is still another way Jesus expressed his disapproval of the law of Moses and the Old Testament teachings, when he reminded them of Jehovah's unfulfilled promise, ". . . I will have mercy, and not sacrifice." This of course referred to the sacrificial offerings required for so many things Jehovah accused these people of doing to him in defiance of his rule, mentioned in Hosea 6:6. The same passage is told in Luke 5:27-32, and Mark 2:13-17, both of whom, however, named Matthew, "Levi."

The healing of the nobleman's son

John 4:46-54

46-47 So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum. When he heard that Jesus was come out of Judaea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.

48-50 Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. The nobleman saith unto him, Sir, come down ere my child die. Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

51-54 And as he was now going down, his servants met him, and told him, saying, Thy son liveth. Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house. This is again the second miracle that Jesus did, when he was come out of Judaea into Galilee.

When Jesus asked his Father in heaven to heal the boy if it was wise for him to be well, his Father mentally visited the boy's mind and told it to heal his body. A fever is the spirit world's way of evicting any alien hostile spirit who has caused such an illness, making it too uncomfortable to remain. This is why fever breaks so quickly once such has been cast out. This is a very similar story to the healing of the centurion's servant of palsy in ***Matthew 8:5-13*** *who was healed "in the selfsame hour" Jesus had said, "as thou hast believed, so be it done unto thee," told just above. This and other miracles are explained in detail in a separate Discourse, "Jesus' Miracles."*

The healing of the impotent man at the pool

John 5:1-16

1-4 After this there was a feast of the Jews; and Jesus went up to Jerusalem. Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

5-7 And a certain man was there, who had an infirmity thirty and eight years. When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole? The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am

coming, another steppeth down before me.

8-12 Jesus saith unto him, Rise, take up thy bed, and walk. And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath. The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry thy bed. He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk. Then asked they him, What man is that who said unto thee, Take up thy bed, and walk?

13-16 And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in that place. Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee. The man departed, and told the Jews that it was Jesus, who had made him whole. And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.

This story contains two important lessons. First, that the man had been that ill for thirty-eight years shows the seriousness of the illness Jesus healed so casually. This demonstrates the greatness of the healing power of Holy Spirits such as Jesus' Father in heaven, who told the man's mind to heal his body. The second is in the ending when Jesus warns the man, "sin no more, lest a worse thing come unto thee," which demonstrates again that it was a sin against someone in his early years that had caused him to be hurt thus in return. That this was true of this man and that he still had a tendency to be unkind to people as Jesus implied was emphasized later when the man, as soon as he learned who Jesus was, returned to tell the Jews it had been he who had broken their law about work on the sabbath, causing them to try to kill him. This shows the nature of the sin Jesus had warned the man not to repeat.

The Jews falsely accuse Jesus of claiming God as his father and try to kill him

John 5:17-18

But Jesus answered them, My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.

The Jews of course wrongly assumed that Jesus had referred to the personal God of the Old Testament, Jehovah, when he said "My Father," but nothing could have been further from the truth, as he demonstrated in over eighty passages in the Gospels. Jesus merely meant here that it was his Father in heaven who did the healing at the pool, and that Jesus worked with him. At no time did Jesus ever call or refer to his Father in heaven as "God" in the 177 times he mentioned him, as the word "God" was intended to refer to the quality of goodness

in Man when he used it in his teachings and never anything else, as was explained so well by John in his First Epistle 4:7-8.

There is a second lesson in this first verse, seldom followed by today's Christians, in Jesus' statement, "My Father worketh hitherto, and I work." This meant to tell them that his Father as well as he worked on the sabbath, so it should not be condemned in others.

CHAPTER 10
Jesus Tells Who He Is and Who He Is Not

Jesus tells who he is
John 5:19-47

This is the passage in which Jesus describes his activities in relation to his Father in heaven and tells what he is to be in the future. There is so much to each part of it that each must be discussed separately.

19-20 Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and showeth him all things that himself doeth: and he will show him greater works than these, that ye may marvel.

Here Jesus specifically tells us that he can do nothing of himself, but only what his Father tells him to do. This demonstrates that Jesus was not a deity of any kind, as he also stated elsewhere. In saying "the Son," Jesus referred to his use of "the Son of man" in describing himself 85 times in the Gospels, saying only "the Son" another 24 times of a total of 113 times he identified himself. When he spoke of "my Father," he was referring to the Holy Spirit who was his teacher in all his works and words as he had been also in heaven before Jesus came.

21-23 For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment unto the Son: that all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father who hath sent him.

This tells us that while it is the Father who actually does as Jesus asks, it is Jesus who tells his Father what he would like to do and then his Father helps him do it by doing the actual work itself. However it is the Father who tells him what he may do when Jesus asks. Finally he says that the Father is his teacher and that that is all he is to him. This rules out the contention by many that the Father should be called "God the Father" as has been claimed by the trinity concept of "God," but never to be found to have been said by Jesus. The one exception in John 6:27 can be shown to have been a subsequent gloss, for there too Jesus calls himself "Son of Man."

24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

This tells us that "The Word" is taught him by his Father in heaven and is therefore not his own in origin. This eliminates any possible interpretation that "The Word" could mean Jesus himself, as had been attempted by those who had tried to deify Jesus at the Council at Nicaea and inserted the spurious verse of 1 John 5:7 to equate "the Father" and "the Word" and "the Holy Ghost" with some sort of trinity Godhead. This was later removed from the more recent versions of the New Testament as having been inserted subsequent to the writing of the Gospels. As will be seen in "Revisions" in Appendix III, this was unfortunately not the only spurious insert that was made.

This passage also tells us that those who believe in his teachings will be given another chance to live on earth as either another incarnation or as a life in the spirit in eternal life, repeated as many times as desired. He ends by saying that these will be safe from suffering spiritual death as will so many others.

25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of man: and they that hear shall live.

This was to say that those who hear his teachings and believe them enough to live by them now or in the future will be granted life in the spirit, and that this will include those who would otherwise have suffered spiritual death because of their erstwhile cruelties to others. It was these Jesus always referred to as the lost sheep of Israel whom he had come to save from the consequences of the cruelties that had been done against them which had caused them to be the way they had become, thereby ruining the heritage of a fine people. It is when they hear his voice that the Holy Spirits in heaven will know who has listened to his teachings.

26 For as the Father hath life in himself; so hath he given to the Son to have life in himself.

This key passage tells us that the Father in heaven at that time was a Spirit who was then living in Jesus just as many of us today have ancestors or others living in us, of whom however we are not normally aware. When one of them is a Holy Spirit, a great gift of God has been granted.

27 And hath given him authority to execute judgment also, because he is the Son of man.

This continues the thought of the previous verse to say again the same thing as in verse 22 just above, calling himself "the Son of man" again. Jesus almost always used this appelation because he wanted to make certain that no one would attempt to attach him to the God of the Old Testament by calling him "the Son of God" as so many did anyway

without knowing his meaning of it as we know it from John's explanation in 1:12 and his First Epistle 3:1. See chapter 1..

28-29 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

Here Jesus gives us an explanation of what is to happen when he comes a second time as has been predicted so many places. This tells us that at that time, those who have died and their spirits had no place to go but into some material object, as has been discussed elsewhere rather fully, will be called forth to be given another chance to redeem themselves or be adjudged incorrigible. It is important to note that this paraphrases exactly the famous prophecy in ***Daniel 12:2.*** *"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." In Matthew 13:49-50 in chapter 15, 24:15 in chapter 31 and 25:46 in chapter 33 are other versions of this lesson.*

30 I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father who hath sent me.

Here again Jesus tells us, as he did in verse 19, that he alone could not do anything but that it was his Father in heaven who did it all; and that it was the Father's will that Jesus was doing and not his own, as so many have tried to imply by seeking to deify him. When we place this verse and verse 22 together, it is clear that Jesus meant that while he was the one to be the giver of the Word on earth, it was always the Father who made all the decisions but to voice them only through the words of Jesus. This emphasized the fact that it was never the intention of the Father to ever speak.

31 If I bear witness of myself, my witness will not seem to be true.

This verse begins a series on the subject of who bears witness as to who Jesus really is, but it has somehow suffered badly in the translation of it from the Greek. What Jesus was pointing out here was that no one can be a witness for himself as he is known to be biassed in his own behalf and thus his witness will not ***seem*** *to be necessarily true. In other words, he won't be believed by everyone. The verses which follow discuss John the Baptist, the Father in heaven and the scriptures as being witness as to who he has been and is.*

32-35 There is another that beareth witness of me; and I know that the witness which he witneseth of me is true. Ye sent unto John, and he bare witness unto the truth. But I receive not

testimony from man: but these things I say, that ye might be saved. He was a burning and shining light: and ye were willing for a season to rejoice in his light.

*This of course referred to the occasion described in **Matthew 3:11** and **Luke 3:16** in chapter 2 when John the Baptist said that while he baptized with water, "but one mightier than I cometh . . . he shall baptize you with the Holy Spirit and with fire . . ." Jesus then pointed out that this John did capture their imagination for a time, but that he, Jesus, would not rely upon any man on earth to bear witness of him as he had a far better witness, and that he mentioned this so that no one would look to anyone such as John the Baptist to know who Jesus was. This is what he meant by, "But these things I say, that ye might be saved.", meaning that "if you believe John the Baptist's word as to who I am, you may not be saved from the consequences of the Old Testament teachings as I intend you shall."*

36-38 But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. And the Father himself, who hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. And ye have not his word abiding in you: for whom he hath sent, him ye believe not.

This is a most important passage showing that Jesus' Father in heaven had at some time in the Old Testament prophesied his coming, and this is in Isaiah 53 and other passages in the Old Testament not so identified as being this in present day Bibles. The reason for this is that there have been but few who knew that there had been more than the one "Lord" who came to speak to some of the prophets, so it was always assumed that there was only one at all times, namely, Jehovah, which was nearly always true. As Jesus pointed out here, it was Jesus' Father in heaven who came a number of times to warn the prophets to not accept all they were being told from heaven, and of Jesus' coming but they did not heed him. This is the reason the Bible seems to contradict itself in a number of places in the Old Testament, but when one knows who is speaking, it takes on an entirely new meaning. It was some of these passages to which Jesus referred here.

Having said this, Jesus then went on to make sure no one would confuse the Father in heaven with Jehovah by saying "Ye have neither heard his voice at any time, nor seen his shape." This was because Jehovah was known to have both spoken and appeared temporarily; and Jesus wanted it understood that the Father in heaven had never done either. He referred to Genesis 3:8 and 32:30, Exodus 34:5 Numbers 14:14, Deuteronomy 4:36, Isaiah 30:30-31 and many others. Thereby did he again show he was not "The Son of God" in the Jews' meaning of it..

Finally, Jesus ended this passage by saying that the Israelites to whom he spoke had never been given the Word of Jesus' Father in heaven, as a further testimony to verify the facts made clear in Matthew 13:17, chapter 14, and elsewhere as well. This was because they would not receive it when he tried to give it to their forebears and that this was why they would not now believe in Jesus when he gave them this Word. Once again Jesus made sure they would know that he and his Father in heaven were not associated with their Old Testament God, Jehovah.

39-42 Search the scriptures; for in them ye think ye have eternal life: and they are they who testify of me. And ye will not come to me, that ye might have life. I receive not honour from men. But I know you, that ye have not the love of God in you.

Once again Jesus points out that the Old Testament did not speak of his Words nor of his Father in heaven's except in the few cases where he tried and failed to make them listen. He then regretted that they would not listen even now, and so be saved the tortures and suffering they would surely experience in the coming generations because of the consequences of the Old Testament teachings, as subsequent history has unfortunately recorded.

43-47 I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. How can ye believe, who receive honour one of another, and seek not the honour that cometh from God only? Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?

Here Jesus was just saying that they seemed only too willing to believe such people on earth as John the Baptist, but not any Spirit of God, nor even their old God, Jehovah, from whom they hadn't heard for over 400 years, much less Moses to whom they owed so much for his hard work to try to give them some laws to live by. Despite the bad laws Moses was given to write, there were a few among these laws which closely resembled the Word of Jesus, including "Love thy neighbor as thyself" as shown in Leviticus 19:18, but they wouldn't believe them then any more than now. It was this to which Jesus referred when he said in verse 47, "for he wrote of me," for Moses never referred to the person, Jesus.

Jesus also points out that it is not likely they will ever believe in kindness and being good to each other as long as they continue to seek only those successes which come from striving against each other for recognition as they were taught to do by the Old Testament prophets, rather than cooperating for the common good, and fail to learn that kindness is more important than any of these. This was also what he

had meant above in verse 42 when he said "... ye have not the love of God in you." For if they would not believe the good thoughts Moses included, Jesus had little hope they would believe him.

Jesus warns against trying to fit his teachings into those of the Old Testament to show who he is not

Luke 5:33-39

33-35 And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees; but thine eat and drink? And he said unto them, Can ye make the children of the bridechamber fast, while the bridegroom is with them? But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.
36 And he spake also a parable unto them; No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old.
37-38 And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish. But new wine must be put into new bottles; and both are preserved.
39 No man also having drunk old wine straightway desireth new: for he saith, The old is better.

This was Jesus' tactful way of saying that to try to fit his teachings into those of the Old Testament would be like patching an old worn out garment with new cloth, which never works, or like putting new wine into old bottles where it would only be contaminated and its value destroyed, and even the bottles themselves would be destroyed. In those days "bottles" were actually "wineskins." In expressing it in this way, Jesus was likening his Word to the new cloth and new wine, and his listeners to bottles, old bottles if they lived by their old teachings, new bottles if they would believe in his word. He thus ended by pointing out that only if his Word were to be preserved would these people be saved. To this Jesus added sagely "No man also having drunk old wine straightway desireth new: for he saith, The old is better," thereby acknowledging the resistance he knew his Word would meet among the followers of Jehovah. Unfortunately, some revised versions erroneously omit the word "straightway" thereby destroying the meaning of this important lesson by reversing the intent.

Matthew 9:14-17 and Mark 2:18-22 are identical to Luke but omit the last verse.

In emphasizing in this way the impossibility of fitting his teachings into those of the Old Testament, surely Jesus' determination to make this clear could not conceivably have been declared more firmly. It is also significant that John the Baptist was grouped with the Pharisees in asking this question of Jesus in the first verse. This shows that John the

Baptist, contrary to what is being mistakenly taught, was not a follower of Jesus or of his teachings. This is further confirmed by Jesus' scathing criticism of him in ***Matthew 11:11*** *in chapter 13, in which he said that while John the Baptist was thought well of by people in his life in the flesh, ". . . he that is least in the kingdom of heaven is greater than he!" This meant that in the world of the spirit, John the Baptist was at the bottom of the list as to goodness, even though he was respected in his former incarnation as Elijah and in his present existence. That passage too has been universally misinterpreted to mean just the opposite of this by most Christian teachers, largely because of their continuing mistaken effort to associate Jesus with the Old Testament and its teachings. Such teachers are apparently unaware that John had mistaken Jesus to be the Messiah Jehovah had planned to send and that Jehovah had threatened to destroy Jesus and his ministry in Zechariah 13, and elsewhere, as Jesus reminded his disciples in Matthew 26:54-56. See Appendix II.*

Unfortunately, the error of putting the new wine of Jesus' Word into the old bottles of the Old Testament teachings is still what many Christian churchmen are continuing to do ever since the Council at Nicaea in the 4th century and in the early church, despite this stern warning by Jesus. Why these churchmen have behaved this way was clearly foreseen by Jesus in ***Luke 5:39*** *when he said, "No man also having drunk old wine straightway desireth new: for he saith, The old is better." In doing so, however, these should remember that Jesus instructed them here that only if the new wine is put into new bottles can both be preserved, and the Christian teachings remain what they were meant to be, for "the piece . . . taken out of the new agreeth not with the old."*

CHAPTER 11
Jesus Warns the Jews of Their Cruelty and Heals the Sick

Jesus tells the Jews to not condemn people who work on the sabbath
Matthew 12:1-8

1-2 At that time Jesus went on the sabbath day through the corn; and his disciples were hungry, and began to pluck the ears of corn, and to eat. But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day.

3-5 But he said unto them, Have ye not read what David did, when he was hungry, and they that were with him; how he entered into the house of God, and did eat the showbread, which was not lawful for him to eat, neither for them who were with him, but only for the priests? Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless?

This last accusation was described by Jesus in detail in John 7:22-24. See chapter 21.

6-8 But I say unto you, That in this place is one greater than the temple. But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless. For the Son of man is Lord even of the sabbath day.

*Jesus added in **Mark 2:27**,*

The sabbath was made for man, and not man for the sabbath.

*Jesus was not above quoting sayings by Jehovah when they served his purpose as in this case and earlier in 9:13 when he used the same quote from **Hosea 6:6**, "I will have mercy, and not sacrifice," This was at a time when Jehovah was trying to persuade Ephraim and Judah to return to worshipping him after they had defied him because of his cruelty, as he expressed it in **Hosea 5:12**, "Therefore will I be unto Ephraim as a moth, and to the house of Judah as rottenness," and in **5:10**, "I will pour out my wrath upon them like water."*

When Jesus said, ". . . in this place is one greater than the temple," he meant of course his Father in heaven who was in the temple only because he lived in Jesus who was there "in this place" when he spoke. Had Jesus not spoken as strongly as this, and not said that he was "Lord even of the sabbath," his disciples would have incurred a death penalty for doing "work" on the sabbath. This was according to a law of Moses by which an old man, told of in Numbers 15:32-36, was stoned to death merely for gathering sticks on the sabbath. The law referred to by the Pharisees in verse 2 was in Deuteronomy 23:25. This passage appears also in Luke 6:1-5 and Mark 2:23-28.

Jesus heals the man with the withered hand, defying the sabbath law

Matthew 12:9-13

And when he was departed thence, he went into their synagogue: and, behold, there was a man who had his hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him. And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days. Then saith he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other.

Once again Jesus shows how cruel were the laws of the Jewish priests, making certain all would know why he came and taught as he did. Both Mark in 3:1 and Luke in 6:6 speak only of whether it is lawful to do good or evil on the sabbath day in their versions of this, and make no mention of the sheep falling in the pit, as did Luke 14:1-6 in another connection.

The raising of Jairus' daughter

Luke 8:41-42 and 49-56

41-42 And, behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house: for he had one only daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him.

49-50 While on his way, there cometh one from the ruler of the synagogue's house, saying to him, Thy daughter is dead; trouble not the Master. But when Jesus heard it, he answered him, saying, Fear not: believe only, and she shall be made whole.

51-56 And when he came into the house, he allowed no man to go in, save Peter, and James, and John, and the father and the mother of the maiden. And all wept, and bewailed her: but he said, Weep not; she is not dead, but sleepeth. And they laughed him to scorn, knowing that she was dead. And he put them all out, and took her by the hand, and called, saying, Maid, arise. And her spirit came again, and she arose straightway: and he commanded to give her meat. And her parents were astonished: but he charged them that they should tell no man what was done.

This healing is especially remarkable in that it reveals the nature of this type of healing when Jesus did them. The key is to be found in verse 55 when Luke explains, "And her spirit came again. . . ." It is this which made possible all raising from the dead and was why Jesus made everyone say to themselves, "She is not dead, but sleeping," for this helped induce her spirit to want to return to enliven her body. This is told

also in Matthew 9:18-26 and Mark 5:21-43, all three versions interrupted identically in the middle by telling of the healing of the woman who touched Jesus' garment, which suggests a source not original to all three.

Jesus heals the woman who touched his garment

Luke 8:43-48

43-45 And a woman having an issue of blood twelve years, who had spent all her living upon physicians, neither could be healed of any, came behind him, and touched the border of his garment: and immediately her issue of blood staunched. And Jesus said, Who touched me? When all denied, Peter and they who were with him said, Master, the multitude throng thee and press thee, and sayest thou, Who touched me?

46-48 And Jesus said, Somebody hath touched me: for I perceive that life force hath flowed from me. And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately. And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace.

The story of this healing is also told in Mark 5:25-34 and Matthew in the midst of the account of his healing of Jairus' daughter, but much more briefly, in 9:20-22. The details added by Luke and Mark contribute measurably to its value.

In these days of little knowledge of the spirit, it is not easy for many to comprehend that two minds quite independent of each other often live in the same brain as in the case of Jesus, in which his Father in heaven was the second mind who dwelt there in a state of being called "in the Spirit." Such minds have powers far beyond those of our conscious mind, especially when they are Holy Spirits as was Jesus' Father in heaven. This aspect is discussed in detail in a Discourse, "Jesus' Miracles."

That Jesus didn't know of this healing until after it had happened dramatizes how little Jesus actually had to do with the healings performed through him by his Father in heaven, who was a Holy Spirit dwelling in him as he so futilely tried to explain to Philip in John 14:7-11 in chapter 35.

The raising of the widow's son from the dead

Luke 7:11-17

11-13 And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and many people. Now when he came nigh to the gate of the city, behold,

there was a dead man carried out, the only son of his mother, and she was a widow: and many people of the city were with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not.

14-17 And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And he delivered him to his mother. And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people. And this rumor of him went forth throughout all Judaea, and throughout all the region round about.

The explanation of this miracle is described in a separate Discourse "Jesus' Miracles." Of particular significance here was Jesus having "touched the bier," as this physical contact makes it possible for the mind of the healer to reach the victim in order to heal him, similar to laying on of hands.

Jesus heals a blind man

Luke 18:35-43

35-38 And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way side begging: and hearing the multitude pass by, he asked what it meant. And they told him, that Jesus of Nazareth passeth by. And he cried, saying, Jesus, thou son of David, have mercy on me.

39-40 And they who went before rebuked him, that he should hold his peace: but he cried so much the more, Thou son of David, have mercy on me. And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him, saying,

41-43 What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight. And Jesus said unto him, Receive thy sight: thy faith hath saved thee. And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

The passages in Matthew 9:27-31 and 20:30-34 are so like this one, except that there were two blind men, they may be assumed to be another telling of the same episode. In each, Jesus first established their faith in him as a necessary prerequisite to healing them, as we have noted in other healings. In saying, "thy faith hath saved thee" or as he expressed it in Matthew's account, "according to your faith be it unto you," Jesus was letting them know that the success of their being healed would be commensurate with their faith in him. It is notable that in Matthew's version, Jesus gave warning as he did in other healings, "See that no man know it," for the next few verses reveal that this was because his enemies were only too glad to have a reason to accuse him of some infraction of their temple laws so as to make things difficult for him, and so prevent his preaching to those who wanted to hear him.

The account in Mark 10:46, as in Luke, told of only one blind man, whom Mark named Bartimaeus, and omitted Jesus' admonition to "See that no man know it." They both included mention, omitted by Matthew, that the crowd rebuked the blind man for trying to persuade Jesus to heal him.

The healing of a dumb demoniac

Matthew 9:32-34

As they went out, behold, they brought to him a dumb man possessed with a devil. And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel. But the Pharisees said, He casteth out devils through the prince of the devils.

Here is a typical situation which reveals the cause of such a malady as this. Here also is the familiar problem of people refusing to believe what they are not able to understand, through fear of the unknown. This was one of the most difficult problems Jesus faced; and it was particularly difficult in this kind of healing. In 12:24-37, chapter 14, Jesus gave a complete answer to this charge of being in league with devils. Even today this is said of those who heal in Jesus name by many who call themselves Christians.

Jesus teaches, heals and prays for the needy

Matthew 9:35-38

35-36 And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people. But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.

37-38 Then saith he to his disciples, The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

This is a general description of Jesus' activities during the times when he was not doing something to bring forth special attention, at times attracting too many people to be easily handled. The word "Lord" is properly capitalized here because Jesus, in this mixed metaphor, visualized his Father in heaven helping him gather in these people as a shepherd his sheep, but one who needed helpers to handle them.

[illegible] in March 1846, as [illegible] the land of only one other man, [illegible] Sam. [illegible] plus [illegible] and [illegible] education to [illegible] [illegible] They both [illegible] independent, [illegible] [illegible] and [illegible] [illegible] and [illegible] [illegible] for trying to [illegible] [illegible] and [illegible]

The Teaching of a Via [illegible] Indio

[illegible]

As the [illegible] [illegible] [illegible]

CHAPTER 12
Jesus Names and Instructs His Disciples

Jesus chooses his disciples and gives them power to heal
Matthew 10:1-4

And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

This shows that the power to heal did not reside solely in Jesus, as he pointed out in ***John 14:12*** *in chapter 35, ". . . He that believeth on me, the works that I do shall he do also . . ." In only one instance was it not possible for them to heal as Jesus did. This was told of in 17:14-21 in chapter 18.*

Now the names of the twelve disciples are these;

The first,
Simon, who is called Peter,
and Andrew his brother;
James the son of Zebedee, *(in Mark: "and he surnamed them*
John his brother; *Boanerges, which is, The sons of thunder.")*
Philip
and Bartholomew;
Thomas,
and Matthew the publican;
James the son of Alphaeus,
and Lebbaeus, whose surname was Thaddaeus; *(in Luke: replaced by*
Simon the Canaanite, (in Luke: "called Zelotes") *"Judas the brother of*
and Judas Iscariot, who also betrayed him. *James")*

These names were also in Mark 3:14-19 and Luke 6:13-16 except for the differences noted.

Jesus' instructions to his new disciples as he sent them forth to preach
Matthew 10:5-42

5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not:
6 but go rather to the lost sheep of the house of Israel.
7 And as ye go, preach, saying, The kingdom of heaven is at hand.
8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.
9-10 Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat.
11 And into whatsoever city or

town ye shall enter, enquire who in it is worthy; and there abide till ye go thence.

12-13 And when ye come into an house, greet it. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.

14-15 And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.

16-17 Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues;

18 And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.

19-20 But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father who speaketh in you.

21 And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death.

22 And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved.

23 But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.

24-25 The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?

26-27 Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops.

This lesson was to tell his disciples that their Father in heaven would be with them to help them know of treachery if present, and to tell them by clairaudience what to preach at any given moment.

28 And fear not them who kill the body, but are not able to kill the soul: but rather fear him who is able to destroy both soul and body in hell.

29-31 Are not two sparrows sold for a farthing? and not one of them shall fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows.

32-33 Whosoever therefore shall confess me before men, him will I confess also before my Father who is in heaven. But whosoever shall deny me before men, him will I also deny before my Father who is in heaven.

34-37 Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.

This lesson is difficult for some to understand when Jesus' true intent is not comprehended. When it is noticed that in each case it is the younger member of the family whom Jesus will cause to differ with the older, it will be seen that his purpose was to convert the young away from the cruel Old Testament teachings which their parents were by then too old to learn to forsake. In that way was he planning to cleave the young from the old. This opposed the law of Moses in Exodus 20:12 and Deut. 5:16, "Honor thy father and thy mother . . ." when duty to their parents prevented giving their loyalty to Jesus. In Matthew 12:50, Jesus told them that he replaced this with, "Whosoever shall do the will of my Father who is in heaven, the same is my brother, and sister, and mother." Luke's telling of this in 12:41-53 shows through his miswording of it that he did not fully understand that this was what Jesus meant.

39 He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.
40 He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.
41 He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.

Thereby did Jesus draw a sharp distinction between a prophet and a righteous man. In verse 39, Jesus promises Eternal life to those who die serving him.

42 And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

*Of these 37 verses in Matthew, Luke mentioned 31 spread over chapters 9, 10, 12 and 21, the latter chapter referring to the day of judgment on another occasion and not instruction to his new disciple as in chapters 9 and 10. In **10:1, Luke** said the twelve disciples were joined when Jesus "appointed other seventy also and sent them two by two . . . ." **Mark in 6:7** mentioned only "the twelve and began to send them two by two . . . ," showing a shared source by Luke and Mark in mentioning that they were sent "two by two," not mentioned by Matthew. Mark mentioned but 14 of these verses spread over chapters 6, 8, 9 and 13, all but those in chapter 6 being on another occasion.*

*It is worth noting that **Mark in 6:8** quoted Jesus as telling his disciples they "should take nothing for their journey,* save a staff only; . . . *" unlike Matthew and Luke in which even that was forbidden. Again in **9:41 Mark** substituted the word "you," meaning the disciples, for "little ones" in Matthew's verse 42 above. When Jesus said in this passage that unless they did this they would be "not worthy of me," he did not mean himself as a person but what he stood for through his Word. This is made plain later when he pointed out in **John 12:48**, "He that rejecteth me and receiveth not my words hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day."*

Jesus promises his disciples protection against travel hazards and admonishes them

Luke 10:17-20

17-18 And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. And he said unto them, I beheld Satan as lightning fall from heaven.

19-20 Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

This very human colloquy reveals Jesus first praising his just returned disciples for their successful efforts in words which showed his capacity to be happy with them as he exaggerated their triumph by declaring that he could see that Satan himself had surely been driven out of heaven as a result of what they had just done! This hyperbole is nothing he would ever have said seriously because his disciples knew that he used the term "Satan" only as a symbol for the quality of evil in people. It was only in the Old Testament that "Satan" was made to be a personalized adversary to Jehovah as God, which Jesus would not have wanted to have perpetuated in his name. To have done so would have placed him in the category of an Old Testament prophet, which he made sure he would not be mistaken for in more than eighty passages in the Gospels.

Following this is his promise to protect them from the hazards of the road they were now to travel with him, including the assurance that even should they be bitten by snakes or scorpions they might tread upon by accident they would not be injured by it. Such an incident occurred in The Acts 28:4-6 when Paul suffered no ill effects after being bitten by a viper. Mark's misinterpretation of this promise by Jesus as expressed in 16:18 of his Gospel has had tragic consequences ever since. He misquoted Jesus as having said, "They shall take up serpents . . ." as if it were to be some sort of ritual by which to demonstrate imperviousness to their bite and control over them. And it has unfortunately indeed given rise to certain "snake cults" among whom a number die from it every year.

Jesus made certain, however, that his disciples would not look upon all these powers in this way in his admonition in verse 20, when he told them that they should not be rejoicing for the reasons they had stated, but rather because they had been granted the ability to use these gifts for the benefit of their fellow man. It is this which distinguishes the true disciple of Jesus from those who would use his Word to elevate themselves in power or status.

CHAPTER 13
Jesus Denounces John the Baptist and Others for Their Sins

Jesus scathingly criticizes John the Baptist
Matthew 11:1-15

1 And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.
2-6 Now when John had heard in the prison the works of Jesus, he sent two of his disciples, and said unto him, Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and show John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he, whosoever shall not be offended in me.
7-9 And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in king's houses. But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet.
10-11 For this is he, of whom it is written, Behold, I send my messenger before thy face, who shall prepare thy way before thee. Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he.
12-15 And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. For all the prophets and the law prophesied until John. And if ye will receive it, this is Elias, who was for to come. He that hath ears to hear, let him hear.

Almost the entire passage is in Luke 7:18-35

Jesus' message to John was quoted from Jehovah's promises of amnesty to those he had afflicted in his anger at them, thereby showing they were being fulfilled by Jesus instead of by Jehovah's intended Messiah who never came whom John mistook Jesus to be on a number of occasions, from Isaiah 35:5-6 and 61:1-2.

This description of John the Baptist by Jesus is not at all understood by those who write the Bible interpretations or by the church. Contrary to these interpretations, Jesus not only did not praise John as is claimed, but said that to the spirits in heaven, even though he was well thought of by the Israelites in his lives in the flesh as Elijah and then John the Baptist, his spirit was less worthy than even the worst offender against his fellow man among those in heaven. Because Jesus started out with a seeming compliment, which really was not, the true meaning of his

intent was not appreciated at first by his listeners. Jesus often confused a belligerent audience in this way and yet got his point across to those he wished to understand it in a manner to circumvent those who would harm him for being this unkind about Jehovah's teachings and his followers. Unfortunately, the present day church has still not understood Jesus' intent in this passage and continues to mistakenly describe John the Baptist as a follower of Jesus, which John himself denied in grouping himself with the Pharisees in Luke 5:33-39 as was previously noted in chapter 10. John's confusion between the two Messiahs is the meaning of verses 2-3 here and Jesus' answer. The meaning of "least in the kingdom of heaven" was shown by Jesus in 5:19. See chapter 5.

When Jesus spoke of John the Baptist being a reincarnation of Elijah in verse 14, he referred to the prophecy by Jehovah in Malachi 3:1 and 4:5-6 which he quoted in verse 10 in part which continues, "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD . . . ." In putting it in this way, Jesus was letting it be known that John the Baptist was not surely any messenger of his, and that Jesus knew that John represented Jehovah whose teachings Jesus had come to undo. The story of Elijah the prophet and his cruelties is told in 1 Kings 17:1 until 2 Kings 2:11 when he was swept up into heaven in a whirlwind by "a chariot of fire, and horses of fire" which Elisha called "the chariot of Israel."

Once more in verses 12-15 here, Jesus shows he has nothing in common with the prophets. In saying, "from the days of John the Baptist," Jesus was here again equating him with Elijah of Malachi's prophecy "if ye will receive it," then adding a reminder of the violent behavior of that prophet as well as all who taught the law of their religious leaders in all the time that had intervened since Elijah. That this included the teachings of all the prophets is what Jesus meant by, "For all the prophets and the law prophesied until John," by which he meant when he had been Elijah. His saying that the evil which resulted was threatening to take over heaven by force was his way of making known the reason for his coming.

MESSIAH

The background of the confusion between the two Messiahs is often not understood by many. First, the spirit named Jehovah, or Yahweh, became God to the Israelites when Abraham accepted his offer to be "a God unto thee, and to thy seed after thee" in a covenant told of in Genesis 17:7-22. Jehovah's teachings, known as "The law of Moses" through whom he enunciated them, were based upon "an eye for an eye, a tooth for a tooth" which resulted in teaching these fine people to be cruel to their enemies and eventually to each other. When these cruelties and Jehovah's punishments of his own people became finally unbearable to them, the Israelites renounced Jehovah as their God and he in turn also renounced them on several occasions, refusing to be their God. These are told of in Isaiah 54:1-10 and in a number of Psalms.

Because of his inability to control the Israelites, Jehovah planned to send a Messiah to represent him as their king and spiritual leader. This "king-like Messiah" would have further tyrannically imposed upon them the cruel laws of Moses which, unknown to him, were the cause of all his difficulties. To prevent this, the Holy Spirits of heaven told Jehovah that his Messiah could not be sent by him but that a "Suffering Messiah" to teach kindness, love of one another and forgiveness would be sent by them instead. Jesus was the fulfillment of this and the prophecies shown in Appendix II. It was in anger at this that Jehovah threatened to destroy Jesus and his followers in Zechariah 9:9, 11:12-13, 12:10 and 13:6-7. Jesus made sure we would understand who had been responsible for his death by repeatedly reminding his disciples that each step of his ordeal was not being resisted by him "that the scriptures might be fulfilled," referring to these threats against him in Zechariah.

John the Baptist, having been sent as the messenger for Jehovah's Messiah as promised in Malachi 3:1 and 4:5-6, long mistook Jesus to be he. This is the meaning of Matthew 11:2-3 and Jesus' answer, and why Jesus denounced him as he did in 11:11-14 just above and why he never lifted a hand to help him as in 17:10-13, chapter 18. This will therefore explain why it was that John's disciples in 9:14 asked Jesus why the teachings given them and the Pharisees were so unlike those of Jesus, and Jesus' reply in verses 15-17 showing how completely incompatible the two teachings were. This was told even better in Luke 5:33-39 in chapter 10. It is a mistake, therefore, to consider John the Baptist to have been a follower or believer in Jesus, for he believed that Jesus was the other Messiah who was never to come. A list of the prophecies of each of these two Messiahs is shown in Appendix II.

The differences between these two Messiahs were many. As has been pointed out in the Discourse, "Jesus' Miracles," the work of Jesus through his Father in heaven differed greatly from the prophets' so-called miracles. While 25 of Jesus' 35 miracles were healings and none ever hurt anyone, 28 of Jehovah's 57 miracles were either to kill or injure people and none were true healings of the kind Jesus accomplished. This was because the power of the prophets came from a different source. Clearly they did not have access to the Holy Spirits who did the healings for Jesus. This is the meaning of Jeremiah 2:11-13, spoken not by Jehovah but by a Holy Spirit grieving that the Israelites had forsaken them to worship spirit gods like Jehovah in whom a Holy Spirit could not dwell. These were likened to broken cisterns unable to hold the living water which in both Testaments was the code word for the power of the Holy Spirits. Proof of this is the fact that only spirit gods like Jehovah required a sacrifice of animals to do their spirit work. This is the same source of spirit power and spirits called upon by Voodoo worshippers by their animal sacrifices also accompanied by elaborate rituals. This is so foreign to Jesus' work of goodness through his Father in heaven using only simple prayer it is not possible to consider them having any similarity or a source in common. The failure of the efforts of the Holy Spirits to lead the Israelites away from the spiritual leadership that had taught them to be cruel and consequently to antagonize their neighbors was described best by **John in 1:4-5,** when he said, speaking of "the Word,"

> Through it came the meaning of life; a life that was a light unto men. And this light shined in the darkness; and those in the darkness comprehended it not.

When Jesus said, "And from the days of John the Baptist until now the kingdom of heaven suffereth violence . . ." in verse 12 quoted above, he meant that as Elijah, John and "the prophets and the law" before him had brought violence to the spirit world through the cruelties of Jehovah's teachings and the evil they generated. This was why Jesus had said of John, "he that is least in the kingdom of heaven is greater than he." In continuing, ". . . and the violent take it by force," Jesus meant that evil spirits had seized control of heaven and were destroying the goodness in Man, but that he and the Holy Spirits will now overcome them. This was done not only to eliminate those capable of teaching evil to others, but to make it possible to teach these people to want to change their cruel ways. While John the Baptist was not still as he had been when he was Elijah, he was surely not capable of being a messenger for Jesus. Later in 17:12-13, chapter 18, Jesus again refers to John the Baptist as having been Elijah, but now without power from Jehovah to defend himself from those who finally beheaded him because of the release of heaven from the influence of the prophets by the Holy Spirits.

These were some of the reasons that was such a need for a Messiah who would not allow the teachings of the prophets to continue and let these people be freed from the hatreds generated by their own cruel

behavior. Only a Jesus could do this who would never be a ruler such as the "king-like Messiah" Jehovah had wanted to send, or be a teacher such as the law of Moses required. Had this not been done, there would be little kindness in the world today.

As final witness to these facts, ***The Acts 19:1-7*** should end all confusion as to John the Baptist's identity and his place in all this as it firmly establishes the fact that he could not convey a Holy Spirit as could Jesus' disciples. Here, Paul discovers that "about twelve" disciples in Ephesus who had been baptized by John the Baptist had "not so much as heard whether there be any Holy Spirit." Paul thereupon "laid his hands upon them, the Holy Spirit came on them . . . ." accomplishing what John had not been able to do, nor could have the Messiah Jehovah had planned to send.

* * * * *

Jesus declares the Israelites approve of no one but themselves

Matthew 11:16-19

But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows, and saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented. For John came neither eating nor drinking, and they say, He hath a devil. The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.

This was pointing out to the Israelites that they tried to rule others but that they were not listened to; that this was because they refused to listen to others who tried to help them. In his last sentence Jesus observed that in this they were only what might be expected in view of the behavior of their parents and heritage over the centuries. In expressing this in terms of "wisdom" rather than lack of it, Jesus was following his usual custom of using words to mask his meaning at first so as to not offend them until they had time to figure it out. This passage also appears in Luke 7:31-35.

Jesus upbraids the cities for not repenting their sins

Matthew 11:20-24

20-22 Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sack cloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.
23-24 And thou, Capernaum, which art exalted unto heaven, shall be brought down to hell: for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

This is also in Luke 10:12-14.

Jesus points out that only he knows the Father, and only the Father the Son

Matthew 11:25-27

25-26 At that time Jesus answered and said, I thank thee, O Father, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight.
27 All things are delivered unto me of my Father: and no man knoweth the Son, but the Father;

neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him.

The first two verses 25-26, are clearly out of place, for they begin, ". . . Jesus answered and said . . ." whereas Jesus had just been the one to speak in the preceeding verse 24. The point being made here was that the adults who considered themselves worldly wise did not have the true wisdom of the innocence of children in recognizing good from evil. This is taken from Isaiah 29:14 from a passage given him by Jesus' Father in heaven, who is known to have also spoken to the major prophets in opposition to Jehovah..

In the next verse, Jesus is observing that because his Father in heaven dwelt only in his mind in the Spirit where they communicated mentally, he could not prove his existence to others and could only tell people of him. Similarly, he could not prove to others he was being so helped in his mind, so only his Father knew who he really was. Jesus explained this relationship very explicitly to Philip in John 14:7-11. See chapter 35.

This passage is also in Luke 10:21-22.

"Come unto me, all ye that labour and are heavy laden"

Matthew 11:28-30

Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

This well known passage is Jesus' promise to those who look to him for help, who now are suffering from the burdens they carry that he will take care of them in the spirit and see to it that they will enjoy a good life next time "in the world to come," as he expressed it. It was another way of emphasizing the difference between the results of his teachings as compared to the Old Testament teachings of Jehovah which kept them constantly in turmoil and strife. Neither did they give them a means of spiritual grace. This has been misused by some who teach that Jesus promised here to take on all the burdens of those who appeal to him, rather than just lighten them.

Jesus is said to fulfill a prophecy in Isaiah

Matthew 12:14-21

14-17 Then the Pharisees went out, and held a council against him, how they might destroy him. But when Jesus knew it, he withdrew himself from thence: and great multitudes followed him, and he healed them all; and charged them that they should not make him known: that it might be fulfilled which was spoken by Esaias the prophet, saying,

18-21 Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I

will put my spirit upon him, and he shall show judgment to the Gentiles. He shall not strive, nor cry; neither shall any man hear his voice in the streets. A bruised reed shall he not break, and smoking wicks shall he not quench, till he send forth judgment unto victory. And in his name shall the Gentiles trust.

This quote from Isaiah 42:1-4 is universally attributed mistakenly to Jehovah. It was, however, said through Isaiah by a Holy Spirit who later became Jesus' Father in heaven, and who also spoke through Isaiah from time to time, occasionally confronting Jehovah in this way. The 53rd chapter was given Isaiah entirely by this Holy Spirit. Almost all of the alleged "apparent contradictions" in the Old Testament which have puzzled Bible students are explained by the fact that "The Lord" was a title used to represent any spirit who spoke through a prophet in the Old Testament, at least in the English versions, whereas it was frequently a spirit other than Jehovah who spoke through Isaiah, Ezekiel, Zechariah and others. Tragically, a recently published pretentious Bible has substituted the name "Yahweh" wherever "the Lord" appeared in the original text, and has thereby destroyed the truth and value of both Old and New Testaments.

In explanation of the meaning of verse 20, "A bruised reed" is a variety of tall grass which has the property of being very easily broken when touched. This reference to it means that Jesus would be so gentle even people like this tender reed would not be made to suffer. Immediately following this in Isaiah, it was worded, ". . . till he shall bring forth judgment unto truth," instead of "unto victory" as here. This was Jesus' way of strengthening this prophecy.

Jesus heals a blind and dumb man possessed of a devil

Matthew 12:22-23

Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw. And all the people were amazed, and said, Is not this the son of David?

As in other cases of this kind, once the evil spirit had been forced to leave the ill man's mind by Jesus' Father in heaven, he was thereby cleansed of the mental block which prevented him from speaking and seeing.

Luke told of this healing in 11:14.

CHAPTER 14
Jesus Refutes Charge the Devil Helps Him and Explains Parables

Jesus gives a complete answer to the Pharisees' charge that he is in league with devils
Matthew 12:24-37

24-25 But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils. And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:

26-28 And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

*The reference in verse 27 to children casting out devils is confusing to many. The answer is related to his comment in **11:25** in chapter 13, thanking his Father in heaven because he had revealed "unto babes" what he had hidden from "the wise and prudent," pointing out the wisdom of the innocence of children in knowing good from evil. In this later passage, Jesus was saying that the children because they were not yet contaminated by the Old Testament teachings followed by their elders, could still teach their parents the error of their ways. This was because Jesus found no difficulty in teaching them because they were always willing to listen.*

*This is the famous "house divided against itself" defense by Jesus against those who would prefer him to not succeed in his ministry by accusing him of representing the devil when he cast out evil spirits in order to heal. At one time, this was the charge the church used to bring against those who healed directly through a Holy Spirit rather than seeking the help of a priest or church services. In so doing, they ignored Jesus' teachings, especially in **John 14:12-13**, unfortunately as true today as then in many churches that call themselves Christian.*

He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

*These people also ignored the many ways Jesus told us, as he did in **Luke 17:21** when asked about the kingdom of God. After saying "The kingdom of God cometh not with observation," he continued, "Neither shall they say, Lo here! or, Lo there! for, behold, the kingdom of God is within you." Or as Paul expressed it in 1 Corinthians 3:16, "Know ye not that ye are the temple of God and that the Spirit of God dwelleth within you?"*

Jesus then went on to tell them what happens to people who would purposely try to undo the work of the Holy Spirits in the world or to make it appear the work of evil:

29-30 Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house. He that is not with me is against me; and he that gathereth not with me scattereth abroad.

31-32 Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Spirit shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Spirit, it shall not be forgiven him, neither in this world, neither in the world to come.

33-34 Either make the tree good, and its fruit good; or else make the tree corrupt, and its fruit corrupt: for the tree is known by its fruit. O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

35-37 A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

In spite of all these explicit admonitions there are many even today who still maintain that healing is a work of the devil and yet call themselves Christians.

In verse 30, when Jesus said, "He that is not with me is against me . . . ," he was emphasizing that there is no way to be a follower of his Word without being completely against the Old Testament teachings; and that there is no middle ground because they are entirely incompatible to one another. In reading this it should not be confused with Jesus' comment in ***Luke 9:50*** *when the new disciple John told Jesus he had forbidden a man to continue casting out devils in Jesus' name because the man "followeth not with us," and Jesus replied, "Forbid him not: for he that is not against us is for us." See chapter 19. Much of this passage is in Luke 11:15-23 and Mark 3:20-30.*

Jesus refuses to give a sign and tells how evil spirits behave

Matthew 12:38-45

38-40 Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee. But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: for as Jonas was three days and three

nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

Jesus referred here of course to his coming death on the cross and that his Spirit would stay with his body for three days before it would be released to be in heaven in his resurrection. This phenomenon is more fully discussed in a brief discourse in chapter 42 and in a separate Discourse "The Spirit and Eternal Life," which describes the nature and behavior of the spirit in all its aspects.

41-42 The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here. The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.

43-45 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.

This passage contains a particularly valuable lesson on the behavior of such spirits.

"The queen of the south" refers to the Queen of Sheba who visited Solomon, told of in 1 Kings 10:1-13 and 2 Chronicles 9:1-12. When Jesus said, "a greater than Jonas is here," and "a greater than Solomon is here," he referred of course to his Father in heaven dwelling in him, and that Jesus and he could judge in a way they could not. This passage is also in Luke 11:24-26 and 29-32.

THE WAYS OF EVIL

In refusing to give the Pharisees a sign, Jesus was showing them that he was not willing to use his great powers to do the kind of magic so prevalent in the Old Testament, particularly those referred to as "The ten plagues on Egypt." As pointed out earlier in another connection, Jesus never did a miracle for the purpose of hurting anyone. By contrast, of the 57 alleged miracles mentioned in the Old Testament, 28 or half were to kill or injure people. The reason for this great difference in types of miracles done in the two testaments is that the prophets did not have access to the power of the Holy Spirits who did the healings and other miracles for Jesus and his disciples, but used the powers of the ungood spirits of heaven. We know this because they required animal sacrifices to manifest their works.

This is why Jesus then went on to talk about evil spirits and their behavior. As he did it, he pointed out that even when he cast out such evil spirits from them in his healings, unless they believed in his Word and accepted good people to be with them after their minds had been emptied of evil and "swept, and garnished," the evil one would not only return but bring others to help him who are worse than he. This could have been the explanation of why the man Jesus healed in Matthew 8:28-34, who said "My name is legion," was possessed with so many devils as described also by Luke 8:27-34 and Mark 5:1-20. See chapter 9.

One of the most revealing aspects of the spirit given us by Jesus is when he pointed out in verse 43 the phenomenon which explains the reason that "Legion" of spirits requested to be put into the swine, when he spoke of this evil spirit finding no rest in dry places. Part of this explanation is in John 3:1-6 when Jesus said, "Except a man be born of water and of the spirit, he cannot enter into the kingdom of God." This is because a spirit needs moisture if he is to manifest himself, if not in a living person, then in some material object with enough moisture for him to at least exist inert. In this case they chose the swine. The rest of this phenomenon is explained in John's First Epistle 5:6 when he said, "This is he that came by water and blood . . . not water only, but by water and blood," for it is the blood circulation which supplies the electric current which activates the spirit within us and which is the life force for our body as well, but only in the presence of moisture. This is why this evil spirit was described as finding no rest when he was forced to walk "through dry places," and tried to return to the man he had just left. Jesus showed what a powerful lesson this should be for the Pharisees and others who continued to follow the teachings of the Old Testament when he ended, "Even so shall it be also unto this wicked generation," when they would not be welcomed in others in eternal life, for only evil then would be their future.

* * * * *

Jesus says that his family are all those who believe in him

Matthew 12:46-50

46-47 While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him. Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.

48-50 But he answered and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father who is in heaven, the same is my brother, and sister, and mother.

*How little Jesus' own family supported him in his teaching is confirmed in **Matthew 13:54-58** and **Mark 6:1-5** when Jesus points out, "A prophet is not without honour, save in his own country, and in his own house," and Mark added, "and among his own kin." This is shown in chapter 15. **John** also confirms this in **7:3-5** when he observed, "For neither did his brethren believe in him." See chapter 21. This passage is also in Luke 8:19-21 and Mark 3:31-35.*

Jesus is said to have healed Mary Magdalene of seven devils

Luke 8:1-3

And it came to pass afterward, that he went throughout every city and village, preaching and showing the glad tidings of the kingdom of God: and the twelve were with him, and certain women, who had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, and Joanna the wife of Chuza Herod's steward, and Susanna, and many others, who ministered unto him of their substance.

This is the explanation of the loyal devotion given Jesus by Mary Magdalene. Only Mark in 16:9 also mentions this fact about her. As in 13 other passages, Luke here mistakenly referred to "the kingdom of heaven" as "of God," as if they were interchangeable, as did also Mark in 13 passages stated correctly by Matthew or John.

The parable of The Sower

Matthew 13:1-9 and 18-23

1-9 The same day went Jesus out of the house, and sat by the sea side. And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore. And he spake many things unto them in parables, saying, Behold, a sower went forth to sow; and when he

sowed, some seeds fell by the way side, and the fowls came and devoured them up: some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: and when the sun was up, they were scorched; and because they had no root, they withered away. And some fell among thorns; and the thorns sprung up, and choked them: but other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold. Who hath ears to hear, let him hear.

Here is testimony as to what to expect when another Jesus is to try to do what Jesus did, as he prophesied will indeed occur "at the time of the end." This describes people's difficulty in accepting major changes in their thinking. Jesus explained the meaning of this parable in verses 18-23 included here.

18-19 Hear ye therefore the parable of the sower. When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he that receiveth the seed by the way side.

20-21 But he that receiveth the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is caused to err.

22 He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

23 But he that received seed into the good ground is he that heareth the word, and understandeth it; who also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

This parable is also included in Luke 8:4-15 and Mark 4:1-20.

Jesus explains why he speaks in parables and Prophets never knew his Word

Matthew 13-10:17

10-12 And the disciples came, and said unto him, Why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.

13-15 Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall

see, and shall not perceive: for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.

16-17 But blessed are your eyes, for they see: and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

These last two verses are also in Luke 10:23-24.

This definite statement establishes that what Jesus came to teach us was not known to or understood by the Old Testament prophets or religious leaders. This once more confirms how completely Jesus wished to disassociate himself from these prophets and the teachings of Jehovah, including the law of Moses. Jesus' quote from Isaiah was in 6:9-10 which he expanded upon for his own purposes. This again was given Isaiah by a Holy Spirit who later became Jesus' Father in heaven, and not by Jehovah as were most of the words of Isaiah.

Another reason Jesus spoke in parables was because half of those he spoke to were ready to attack him at the slightest excuse of suspected heresy against the laws of the Jewish temple priests. In this way he could teach those who he knew would understand while not offending their religious leaders, who would not understand his hidden meanings unless they too understood the goodness in his teachings and shunned the cruelties of the law of Moses.

John expands this explanation even further in his **First Epistle 4:4-6** after telling how to distinguish a Spirit of God from one that is antiChrist,

Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world. They are of the world: therefore speak they of the world, and the world heareth them. We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.

Each of these passages tells us that those people who have goodness in their hearts will understand the goodness in what Jesus has to say, while those who do not have goodness in them, those "of the world," will not be able to understand his real meaning when he speaks in parables. This is what Jesus meant when he said, "For whosoever hath, to him shall be given . . . but whosoever hath not, from him shall be taken away even that he hath," surely something only half his audience would understand. As elsewhere, "God" here is the quality of goodness in Man.

Jesus is said to describe the kingdom of God as a mystery to Man

Mark 4:26-29

And he said, So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

This passage appears nowhere else, but is important enough to note as a reflection of the prevalent attitude toward the world of the spirit, among whom are the Holy Spirits. This is not a thought that Jesus would be likely to include in his teachings, for he was attempting to remove the veil of mystery from the temple rituals, as witness the temple veil being rent at his death in 15:38, Luke 23:45 and Matthew 27:51. See chapter 41. It is therefore more likely to have been a thought voiced by contemporaries of Mark than by Jesus. Had this concerned the kingdom of "heaven" rather than of "God" it could have been meaningful. Like Luke, Mark also mistakenly referred to "the kingdom of heaven" as "of God" in about 13 passages as if they were interchangeable.

The parable of The Tares

Matthew 13:24-30 and 36-43

24-26 Another parable put he forth to them, saying, The kingdom of heaven is likened unto a man who sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also.
27-29 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.
30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

In **36-43**, Jesus explained the meaning of this parable:

36-39 Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. He answered and said unto them, He that soweth the good seed is the Son of man; the field is

the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.
40-43 As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them who do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

Here Jesus warns those who fail to seek goodness, that ultimately the wicked and those who teach evil must be destroyed in the spirit as well as in the flesh; and that their only hope of salvation is to heed the lessons of Jesus' Word. When Jesus mentioned "the end of this world," he was referring to whatever time each person would be judged. This happens continuously at the end of each life cycle of each of us rather than all at once at some future time. Anything else would be impracticle for the forseeable future as a religious teaching. This is what Jesus meant by expressing it as "the end of this *world," rather than "the world," meaning this, or the present life in the flesh of each person as opposed to "the world to come" meaning a person's next reincarnation. When he spoke of a person's life in the spirit following their death, he spoke of them being in the kingdom of heaven.*

The parable of The Mustard Seed

Matthew 13:31-32

Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

Jesus was telling us here that in heaven, a person's spirit is so small among so many, yet it can enrich itself to perfect grace as it continues its life in the flesh and in the spirit. In this way is the means provided for growing into a finer person. His allusion to birds wanting to lodge in its branches refers to the phenomenon called "living in the spirit," which is the state of existence of the human spirit between death and reincarnation during which it dwells in the mind of another living person. As such, it is a fully functioning independent mind, capable of influencing the mind of its host and the minds of those about him. When it is in this state of its own will it is said to be "in heaven." There is no other heaven than this. When it resides in another's mind not of its own will or elsewhere, it is called other things, and will be discussed elsewhere. Jesus was therefore alluding to people who, by acquiring grace, provide a haven for the spirits of good people seeking eternal life, who are glad to dwell in

*them when "in the spirit." **Luke** refers to another aspect of this phenomenon in **16:9** in which he quotes Jesus as saying to his disciples,*

Make to yourselves friends of the mammon of unrighteousness;	that, when ye fail, they may receive you into everlasting habitations.

In this way, Jesus reminded them that should they at some time not warrant eternal life in truly good people such as another disciple, they might be glad to have lesser people as friends in whose minds they would be welcome to live in the spirit at their death, and thereby insure their continuity of life.

Mark's version in 4:30-32 is the same, but Luke's shorter account in 13:18-19 loses some of its meaning by omitting that the mustard seed "is the least of all seeds." Both again made it refer mistakenly to the kingdom of "God" which destroys its meaning.

The parable of The Leaven

Matthew 13:33

Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman	took, and hid in three measures of meal, till the whole was leavened.

*This short but very meaningful thought explains that the state of the spirit called "heaven" is also where the mind of Man in the spirit corrupts the mind of Man in the flesh who has sought to take advantage of others. Luke tells this same story in 13:20-22. Paul also speaks of it in Galatians 5:9. Jesus warned "beware of the leaven of the Pharisees and of the Sadducees . . ." in **16:6-12**, meaning the doctrines they taught that were corrupting man. See chapter 17. It was this Paul referred to in 1 Corinthians 5:6-7.*

CHAPTER 15
Jesus Teaches Through More Parables

Jesus is said to fulfill a prophecy
Matthew 13:34-35

All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them: that it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.

Matthew was incorrect in his belief that Jesus was the fulfillment of this prophecy in Psalm 78:2. This Psalm was inspired by the spirit God of the Jews, Jehovah, referring to how he would use the "king-like Messiah" he planned to send but who never came. While this sounds at first as if it might easily have been said on behalf of Jesus, the words do not match the way he talked. The Psalm actually said, "I will open my mouth in a parable: I will utter dark sayings of old." Jesus would never refer to his words as "dark," for he made a point of saying that he was the light by which to see the way to goodness in Man. In fact he always contrasted himself with those who "walk in darkness." John 1:5 (1), 3:19 (3), 8:12 (22), 9:5 (23), and 12:35 (27), are some of the many examples of this.

Jesus teaches that forgiveness should be in proportion to the sin
Luke 7:36-50

36-38 And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat. And, behold, a woman in the city, who was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, and stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.

39-40 Now when the Pharisee who had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner. And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

41-43 There was a certain creditor who had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him more? Simon answered and said, I suppose he, to whom he forgave more. And he said unto him, Thou hast rightly judged.

44-46 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered

into thine house, thou gavest me no water for my feet; but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet. My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

47-50 Wherefore I say unto thee, Her sins which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little. And he said unto her, Thy sins are forgiven. And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also? And he said to the woman, Thy faith hath saved thee; go in peace.

This story, which is found only in Luke, is an important lesson to those who think little of others who sin when they seek repentance.

The parable of The Light Under A Bushel, a second meaning

Luke 8:16-18

16 No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they who enter in may see the light.
17 For nothing is secret, that shall not be made manifest; neither anything hid, that shall not be known, and come abroad.
18 Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

This passage is also in Mark 4:21-23 and 25.

This is another meaning of the parable given in Jesus' sermon on the mount in Matthew 5:14-16, and in 6:22 to teach still another lesson. In this version by Luke, the first mention, "nothing is secret . . ." was part of Jesus' instructions to his disciples told of in Matthew 10:26 in chapter 12; while the second mention, "for whosoever hath . . ." was part of Jesus' explanation to his disciples of why he spoke in parables in 13:12 in chapter 14. Jesus also ended The Parable of The Talents in Matthew 25:29 and The Parable of The Pounds in Luke 19:26 in this way.

The parables of The Hidden Treasure and The Goodly Pearl

Matthew 13:44-46

44 Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

45-46 Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: who, when he had found one of great price, went and sold all that he had, and bought it.

This teaches that the rewards for working for the good of others in the kingdom of heaven as had Jesus and the other disciples is a treasure to those who give up everything for it. This is because life in the spirit is the true life of Man, not life in the flesh, which is not understood as it should be.

The parable of The Draw-net

Matthew 13:47-50

47-48 Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

49-50 So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

This teaches that the kingdom of heaven is where the spirits of mankind are judged; and the good are elevated, the ungood taught to do better and the evil made to be destroyed. This was another version of Daniel's prophecy in 12:2 as was also in 24:15, chapter 31, 25:46 in chapter 33 and John 5:28-29 in chapter 10.

Jesus gives a lesson in repentance in heaven

Matthew 13:51-52

Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord. Then said he unto them, Therefore every scribe who is instructed unto the kingdom of heaven is like unto a man that is an householder, who bringeth forth out of his treasure things new and old.

This teaches that all the things they thought worth keeping during their life testified to their measure of worth on which they will be judged.

A prophet is not without honour, save in his own country

Matthew 13:53-58

53-57 And it came to pass that when Jesus had finished these parables, he departed thence. And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works? Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? And his sisters, are they not all with us? Whence then hath this man all these things? And they were perplexed.

57-58 But Jesus said unto them, A prophet is not without honour, save in his own country, and in his

own house. And he did not many mighty works there because of their unbelief.

This well known passage contains several important truths often overlooked. The most important is a too frequently demonstrated phenomenon that those closest to a person often never appreciate their real worth until recognized by others. Mark added in 6:1-5, "and among his own kin." Luke's version in 4:24 is very brief as in John 4:44. How little Jesus' family supported him in his teaching was also confirmed by ***John in 7:3-5****, when he observed, "For neither did his brethren believe in him." His family's attitude would surely reveal the apocryphal nature of the stories of Jesus' virgin birth.*

Another important truth established here which is often contradicted by many in the church and others is the last verse in which Matthew states that Jesus "did not many mighty works there because of their unbelief." *Many mistakenly teach that Jesus is waiting to give to whomever will accept it, regardless of their belief in him. That this is not true is also testified to by his repeated warning, "As ye believe, so be it unto you," and prefacing all his promises of help by saying, "He that believeth on me . . . ." The reason for this is that he offered such help only to those who were willing to live by his Word, and so deserve it.*

The story of the death of John the Baptist

Matthew 14:1-14

1-5 At that time Herod the tetrarch heard of the fame of Jesus, and said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do show forth themselves in him. For Herod had laid hold on John, and bound him, and put him in prison for Herodias' sake, his brother Philip's wife. For John said unto him, It is not lawful for thee to have her. And when he would have put him to death, he feared the multitude, because they counted him as a prophet.

6-9 But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod. Whereupon he promised with an oath to give her whatsoever she would ask. And she, being before instructed of her mother, said, Give me here John the Baptist's head in a charger. And the king was sorry: nevertheless for the oath's sake, and them who sat with him at meat, he commanded it to be given her.

10-14 And he sent, and beheaded John in the prison. And his head was brought in a charger, and given to the damsel: and she brought it to her mother. And his disciples came, and took up the body, and buried it, and went and told Jesus. When Jesus heard of it, he departed thence by ship into a desert place apart: and when the people had heard thereof, they followed him on foot out of the cities. And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.

This is also in Mark 6:14-29.

According to the historian, Jesephus, the daughter's name was Salome. It is clear from this account that Herod was a believer in the Old Testament teachings of which he knew the people believed John the Baptist to be a prophet, a reincarnation of Elijah prophesied in Malachi 4:5-6.. These first three verses are identical to Luke 9:7-9 just below.

Herod seeks to identify Jesus

Luke 9:7-9

Now Herod the tetrarch heard of all that was done by him: and he was perplexed, because that it was said by some, that John was risen from the dead; and by some, that Elias had appeared; and by others, that one of the old prophets had risen again. And Herod said, John have I beheaded: but who is this, of whom I hear such things? And he desired to see him.

CHAPTER 16
Jesus Explains He Is the Bread of Life

The miracle of feeding the 5000 with 5 loaves and 2 fishes
John 6:1-13

1-4 After these things Jesus went over the sea of Galilee, which is the sea of Tiberias. And a great multitude followed him, because they saw his miracles which he did on them that were diseased. And Jesus went up into a mountain, and there he sat with his disciples. And the passover, a feast of the Jews, was nigh.
5-9 When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? and this he said to prove him: for he himself knew what he would do. Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, who hath five barley loaves, and two small fishes: but what are they among so many?
10-13 And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

The means used to stretch that meagre fare into such a banquet was undoubtedly what anyone else would do, except that Jesus used an added ability of mental telepathy through his Father in heaven, who persuaded people in the town to bring the food out to them. The only other possible explanation would have been that the food was delivered by a spirit phenomenon called "transportation," in which material objects are able to be dematerialized in their palce of origin and then rematerialized where they are desired. This is known to many mediums. However, it is most unlikely that this would ever have been employed by anyone for such large quantities, nor by Jesus for any reason.

The only real difference in the accounts told by the other three apostles was in Matthew, who numbered the people as "about five thousand men, beside women and children." The similarity between Mark's and Luke's versions as to seating the crowd "in a company" or "by companies," and "ranks, by hundreds, and by fifties" or "by fifties" makes it evident that Luke and Mark copied from each other or had the

same source. This account will be found in Matthew 14:15-21, Mark 6:30-44 and Luke 9:10-17.

Jesus shows who he is not when they try to make him a king

John 6:14-15

Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world. When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.

This tells us two things. First, it shows that Jesus was not "that prophet that should come into the world" according to the prophecies which were believed in by those who now sought to make him a king. And second, it shows that Jesus was not at any time seeking to be a leader of any kind, much less a king or anyone who would lead people against others. This would have been the "king-like Messiah" so often prophesied as Jehovah's Son, but who never was to come.

Therefore, it is to be regretted that today we are still being told in services and hymns of our Christian churches, especially at Christmas time, that Jesus is to be "hailed as our King" and be called "Christ our King". This is to be doubly regretted when it is realized that Jesus' principal mission was to heal the discord which then existed between so many people and teach them to not strive against each other but rather, for the common good. In doing this he wanted us to know how to tell right from wrong instead of having to look to a diety to tell us what we should do from day to day in fear of his wrath. This too is a reason for knowing he never was to be such a Messiah as the Jews expected.

The miracle of Jesus walking on the water

Matthew 14:22-33

22-23 And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away. And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone.

24-27 But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary. And in the fourth watch of the night Jesus went unto them, walking on the sea. And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear. But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.

28-30 And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water. And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus. But when he saw the

wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me.
31-33 And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt? And when they were come into the ship, the wind ceased. Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.

John's account in 6:16-21 of this was very similar up to the part about Peter also walking on the water, which he omitted. Mark's version in 6:45-52 contained some imaginary glosses to Matthew's story suggesting that Jesus was not recognized until they had all reached shore, and also omitted mention of Peter's part in this episode. This well known story is of course explained by the familiar spirit phenomenon of "levitation," by which Jesus' Father in heaven was able to lift Jesus' body against the force of gravity.

Jesus is said to have stilled a storm

Matthew 8:23-27

And when he was entered into a ship, his disciples followed him. And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep. And his disciples came to him, and awoke him, saying, Lord, save us: we perish. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm. But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!

This story, unfortunately, is just not true. There is no spirit force of a magnitude in area which could control the weather, particularly in a storm, nor would that be the kind of trick of the spirit he would be willing to do. However, the incident undoubtedly had a basis in an episode in which Jesus had been told by his Father in heaven before embarking that there would be no serious hazards on this trip, something he could indeed know in advance. Thus, when his disciples became alarmed, he doubtless may have said to them to have faith, for they should have known that he would never allow them to be in danger, especially in his company. This story is reported also in Luke 8:22-25 and Mark 4:35-41.

Jesus teaches people to seek eternal life

John 6:22-27

22-23 The day following, when the people who stood on the other side of the sea saw that there was no other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone; (Howbeit there came other boats from Tiberias nigh unto the

place where they did eat bread, after that the Lord had given thanks;)

24-27 When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus. And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither? Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath the Father sealed.

Jesus shows here how discouraged he became at times that so many did not recognize him to be who he was nor the meaning of his Word, following him more for his charity than for the teachings he wanted them so much to learn. The last word, "sealed," more literally translated means "to him hath the Father given the secret."

Jesus explains what he means by "The bread of life"

John 6:28-65

This passage and all that has to do with this subject elsewhere as well has been so greatly misjudged as to its real meaning that it has no equal in all of the Gospels. The reason this happened is that when people read this and other similar passages on this subject, they failed to read it all the way through and thus find the true meaning of it explained explicitly in verses 61-63, "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life. But there are some of you that believe not."

By this Jesus meant that when he spoke of his flesh and of his blood, he was speaking of his Word and all that he stood for in his teachings, and not of his body as such. It was the failure to understand this which led to misuse of the most frequently celebrated ceremony of "Holy Communion" in which Jesus' body and blood are eaten symbolically. What he really meant by his words will be explained in the course of analyzing this passage, verse by verse.

28-29 Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom the Father hath sent.

Here Jesus is gently guiding their understanding of his use of the word "God," as the quality of goodness to one another in Man, as explained earlier. Thus he was saying that the work of God was believing in his teachings, whose main theme was to "love one another" and "turn the other cheek," as well as positive works of goodness to one's neighbor

and others. This he emphasized in Matthew 5:43-47 in his sermon on the mount in chapter 5.

30-34 They said therefore unto him, What sign showest thou then, that we may see, and believe thee? what dost thou work? Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he who cometh down from heaven, and giveth life unto the world. Then said they unto him, Lord, evermore give us this bread.

In this Jesus begins to equate himself as bearer of the Word, sometimes called "the Word of God," with "the bread of life," as given him by his Father in heaven. In this also, Jesus begins to separate himself sharply from the teachings of the Old Testament in explicit terms rather than by inference as heretofore. In saying that the bread Moses gave did not come from heaven as does the bread given by his Father in heaven, Jesus was referring to "heaven" as where only the good spirits are. The scripture refering to "Manna" mentioned in verse 31 was in Exodus 16:15.

35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

This brings his simile into focus in specific terms, that he exemplifies the Word that is the bread of life, for, when it is believed and lived by, the temporal needs of Man are assured as well as knowledge of the way to "everlasting life" of the spirit.

36-40 But I said unto you, That ye also have seen me, and believed not. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will who hath sent me, that of all whom he hath given me I should lose none, but should raise them up again at the last day. And this is the will of him that sent me, that every one who seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

The meaning of this is often not understood by those who teach Christianity. Jesus meant here that only those among the people he was teaching who would believe and live by the Word he was giving them would survive the judgment at the end; and that those who would not do so could not be saved from spiritual death. This would not be because he would cause it but because their own behavior would bring it about.

This latter will be discussed elsewhere in detail, showing how hell for some is a state of conscious oblivion while for others a state of life under horrible conditions of anguish.

In this way, Jesus makes it clear that everyone is not to be thought of as within his sheepfold or as loved by him or his Father in heaven, but only those who believe in his Word and live by it. This contradicts the teachings of many who mistakenly say that everyone is loved by Jesus. While it is true that he did and does love sinners, it is only when they have repented and seek his help in rehabilitating themselves so they may do good for someone other than themselves. It is these whom he will "raise up at the last day" from their state of conscious oblivion or being punished in "hell" begotten of their sins, and restore them to life in the spirit, as well as help those still in the flesh who seek it.

41-44 The Jews then murmured at him, because he said, I am the bread which came down from heaven. And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven? Jesus therefore answered and said unto them, murmur not among yourselves. No man can come to me, except the Father who hath sent me draw him: and I will raise him up at the last day.

The Jews' confusion was understandable, and Jesus intended that only a few would know what he had meant. Their reaction makes clear, however, that there was no awareness of there having been any miraculous "virgin birth" connected with Jesus, which surely confirms again the apocryphal nature of that story. He was pointing out here that it was his Father in heaven who lived in him who knew what each person he talked to was like as to potential goodness or otherwise, and it was therefore he who selected the ones for Jesus to teach and who warned him away from others. Once again it is clear that Jesus was not making his teachings available to everyone, nor his love.

45 It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

In this Jesus said that God, in this case meaning Jehovah of the Old Testament, had promised, in Isaiah 54:13, to teach everyone, but that only those who had learned their lessons through Jesus' Word as given him by his Father in heaven, rather than by Jehovah, will be helped by Jesus. That this meaning is not at first apparent is due to Jesus' method of wording his teachings so that to the uninitiated it would not seem offensive to worshippers of Jehovah. But his careful use of the word "God" and then later "the Father" was to make it known to the initiated that these were not the same. But Jesus wanted them to listen so he used their scriptures to his own purpose.

46 Not that any man hath seen the Father, save he who is of God, he hath seen the Father.

The full meaning of this has been discussed under the verse 1:18 in chapter 2, which is a companion to it. Because of the terrible animosity among his listeners, Jesus had often to use such hidden meanings in his teachings, depending upon later generations to know what he meant, as he explained in 16:12-13 in chapter 37. "God" here is of course in Jesus' terms, the quality of love of one another in Man.

47-50 Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

This is the same thought expressed in 31-33 expanded to more specifically point out that those who were nourished by the teachings of the Old Testament spirit God, Jehovah, were now spiritually dead, whereas those who believe in his Word will not suffer this death but attain everlasting life. He was here of course relating the manna of the Old Testament to those teachings, and the bread of life to his own, as before. He again was showing how directly they were in opposition to each other.

51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

Here Jesus begins to expand his similitude to now relate the bread of life to not only his Word but to the sacrifice of his life which he was about to make on the cross that through his death, all mankind could be saved from spiritual death and have restored to them the freedom to seek eternal life.

52-58 The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

Even more strongly than before, Jesus shows the awful destiny in store for mankind as a result of the Old Testament codes and teachings unless these were abandoned and his Word allowed to replace them.

This whole passage is another way of saying the same things he had been saying up to this point on this subject. In addition however, he revealed here in verse 53 that unless he be sacrificed by allowing himself to be killed by those who refused to be good to others, even each other, the world would be engulfed in the evil of these people and no one would be able to live again in other incarnations nor hope to enjoy finally a spirit life in the kingdom of heaven. By "eating" his flesh and "drinking" his blood, Jesus was again relating his person to his Word as "The bread of life"; and showing that they must not only accept his Word but he must also sacrifice his life if they would ever hope to be free of this evil and be able to live according to his Word. The reason he expressed his meaning as "eating" his flesh and blood, after equating his person with his Word as "The bread of life" was because he wanted to foretell his coming crucifixion without saying so in so many words and thus endanger himself and his disciples prematurely. In verse 63 just below, he explains what he means by this allusion to "eating" his flesh and blood. In addition, Jesus by this simile was telling his disciples that he was to be to them everything needed to sustain life from now on and they would be wise to look to him only for their sustenance, thoughts and well being in their life with him in the flesh as well as in the spirit.

That so much meaning is derived from so relatively few words is because these complete the thoughts expressed in previous verses, as Jesus led his listeners step by step from their own old teachings to his offer of salvation for them from their otherwise inevitable destiny.

It is most unfortunate that these misunderstood words have erroneously influenced the mistaken use of the words spoken in the most common church ceremony of Communion. It is the more to be regretted because they hide the true intended meaning by suggesting that by symbolically eating Jesus' flesh and blood we can somehow be given his Spirit and a fulfillment of his Word, which gives people a false feeling of holiness, unearned.

Jesus ended this in verse 58 repeating the thought he expressed in 47-50 just above. This time he related the sacrifice of his flesh and blood to his Word as "The Bread of life" as his gift of life to mankind as opposed to the teachings of the Old Testament prophets which caused only spiritual death, from which Jesus was seeking to save them. This subject is examined in a separate Discourse "The Meaning of Communion" included in Paul's First Epistle to the Corinthians 11:23-25.

59-63 These things said he in the synagogue, as he taught in Capernaum. Many therefore of his disciples, when they had heard

this, said, This is an hard saying; who can hear it? When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you?

What and if ye shall see the Son of man ascend up where he was before? It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.

*As explained in the opening paragraph on this passage about **"The bread of life,"** this is the key to understanding this passage. Jesus meant here that when he spoke of his flesh and blood, he was only preparing them for his impending crucifixion when his Spirit would "ascend up where he was before," which he had foretold in verses 52-58. He went on to say that it is life in the spirit which is man's real opportunity to live and enjoy the fruits of his incarnated life which, by itself, cannot benefit us at all unless we use it wisely so we can insure eternal life in the spirit. It was this that Jesus came to teach us how to do and so avoid the imminent self-destruction Man was facing as a consequence of the Old Testament teachings of "an eye for an eye, and a tooth for a tooth" instead of "love one another" as Jesus told us to do.*

64 But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.

This shows the difficulty Jesus had making himself understood even to his disciples, much less those he was trying to help. The last sentence reveals how much he knew at all times who people were to him and what they were thinking about his words as he spoke. This was because his Father in heaven, who was living in his mind, was in constant communication with him, and kept him informed of these things.

65 And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

This completes the thought of verse 44 and the previous verse by pointing out that because his Father in heaven knew at all times who people were and their attitudes toward Jesus, it was he who protected Jesus from allowing people who would be a threat to him to be among those to whom he permitted teachings to be given or to be too close to him. Similarly, this also means that it reemphasizes his first lesson of this sermon that no man can be saved or helped by Jesus who refuses to try to understand his Word that was given him by his Father in heaven. This was to insure that no one would mistakenly believe that Jesus was offering to be a Saviour to everyone, regardless of whether or not they made an effort to be kinder to one another, as he was telling them to do in their own best interest.

Some of Jesus' disciples misunderstand and so desert him because of that sermon

John 6:66-69

From that time many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God.

That some of Jesus' followers became confused by this sermon is not surprising, but he knew he had to hide his real meaning as to his own fate, so it could not be helped. Peter once more shows that he has not, even yet, learned who Jesus was. By calling him "the Son of the living God," Peter was making the same mistake as in Matthew 16:16 which was corrected by Jesus in ***16:17*** *immediately following by saying, ". . . flesh and blood hath not revealed it unto thee, but my Father who is in heaven." This meant that he was no Son of Jehovah, who was so often called "the living God" in the Old Testament, but of his Father in heaven, a Holy Spirit who was his particular teacher. In view of the strength of that reply, it is to be expected that a similar response would have been recorded in John's account of this, and raises the question as to whether it might later have been deleted in view of the many spurious corruptions with which his Gospel was afflicted.*

Jesus reveals that one of his disciples is a devil, meaning Judas

John 6:70-71

Jesus answered them, Have not I chosen you twelve, and one of you is a devil? He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.

This shows again how well informed Jesus was kept by his Father in heaven as to what was in their minds at all times. That Jesus knew Judas would betray him, and yet still kept him as one of his twelve disciples and closest associates, was in order that he could make true the threat that had been made against him by Jehovah in Zechariah 11:12-13, so it would be known who it was that was behind those who would kill him and destroy his ministry.

CHAPTER 17
Jesus Heals, Does Miracles and Rebukes the Pharisees

Jesus again heals the sick
Matthew 14:34-36

And when they were gone over, they came into the land of Genesaret. And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased; and besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole.

Here again it is very evident that it was the belief in Jesus and any physical contact, as explained earlier, which made possible each of these healings. Laying on of hands was never used by Jesus or his disciples as an actual healing gesture, only in connection with the granting of a Holy Spirit as in a baptism as he did it or to comfort.

Mark records this in 6:53-56.

Jesus corrects the Pharisees' idea of true cleanliness
Matthew 15:1-20

1-6 Then came to Jesus scribes and Pharisees, who were of Jerusalem, saying, Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread. But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition? for God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death. But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; and honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition.

When Jesus answered the Pharisees' complaint about his disciples' unwashed hands, he called attention to how the Pharisees selfishly took no responsibility for their parents as if they owed them nothing, contravening a law of Moses from Deuteronomy 5:16 and Leviticus 20:9. In pointing this out to them, Jesus made sure they understood that it was their God who had commanded "Honour thy father and mother" when he said in verse 3, "... the commandment of God by your tradition," and again in verse 6, "Thus have ye made the commandment of God of none effect by your tradition." Again this underscores how firmly Jesus tried to teach them that their God, Jehovah, was not in any way to be connected with him or his Father in heaven.

7-9 Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain do they worship me, teaching for doctrines the commandments of men.

The quote Jesus then gave in verse 7 from Isaiah 29:13 had been said by a Holy Spirit who later became his Father in heaven, as also the next verse 14 which Jesus had quoted in 11:25, mentioned in chapter 13. This was one more instance of this Holy Spirit speaking through Isaiah in addition to the more frequent instructions he normally received from Jehovah.

10-14 And he called the multitude, and said unto them, Hear, and understand: Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man. Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying? But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up. Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

15-20 Then answered Peter and said unto him, Declare unto us this parable. And Jesus said, Are ye also yet without understanding? Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the drought? But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornication, thefts, false witness, blasphemies: these are the things which defile a man: but to eat with unwashen hands defileth not a man.

The reply Jesus gave to his disciples' warning that the Pharisees were offended contained two statements testifying to his opposition to the teachings of Jehovah and those who continued to follow them. He first said that every teaching not from his Father in heaven would have to be uprooted from their minds. Only then could they understand what he was trying to teach them. Realizing that many would not believe in his Word, he then described these as blind as the Pharisees, who were their religious teachers, and who consequently lead them only to spiritual destruction.

The main point Jesus was emphasizing to his disciple was that the Pharisees and their kind preoccupied themselves so much with form and discipline they neglected to appreciate the basic truths of life.

Mark records this in 7:1-23.

Jesus heals the Canaanite woman's daughter possessed of a devil

Matthew 15:21-28

21-24 Then Jesus went thence, and departed into the coasts of Tyre and Sidon. And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. But he answered and said, I am not sent but unto the lost sheep of the house of Israel.

25-27 Then came she and worshipped him, saying, Lord, help me. But he answered and said, It is not meet to take the children's bread, and to cast it to dogs. And she said, Truth, Lord: therefore henceforth the dogs will eat the crumbs which fall from their master's table.

28 Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

Mark's version in 7:24-30 enlarged Jesus' opening words to the woman to say, "Let the children first be filled, for it is not meet to take the children's bread and cast it to the dogs."

This healing is particularly significant in that it demonstrates so clearly that the origin of the child's illness was her mother's cruelty to her. Significant also is the information that the mother's cruelty had caused an unkind spirit to possess the child, which is the cause of most mental illnesses of this kind. Thus, only when the mother had agreed to discontinue her cruel punishments of her daughter could Jesus be free to cast out the spirit causing it so it would return to the mother whence it came, which in turn allowed his Father in heaven to heal the child. This passage is the explanation of the frequent cause and healing of retarded and mentally disturbed children. The details of how this and all the other healings were done are shown in the separate Discourse, "Jesus' Miracles."

Jesus' reason for first ignoring this Canaanite woman's plea was again testimony that his mission was primarily to teach the followers of Jehovah "to forsake the law of Moses . . . , neither to walk after the customs," as Paul expressed Jesus' instructions in The Acts 21:21. This was because these Gentile nations were subject to these cruel laws only by force of conquest and not by their own will as were the Israelites. The evil and consequent suffering that these laws had caused to be generated in these people was why he called them "the lost sheep of house of Israel," and sought to save them from it.

Jesus again heals the sick

Matthew 15:29-31

And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there. And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them: insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.

The only thing which distinguishes this account is the listing of the many different kinds of healings Jesus did there. That these people "glorified the God of Israel" demonstrated how little they knew of Jesus and his Father in heaven.

Feeding the 4000 the seven loaves and a few little fishes

Matthew 15:32-39

32-34 Then Jesus called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way. And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude? And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes.

35-39 And he commanded the multitude to sit down on the ground. And he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude. And they did all eat, and were filled: and they took up of the broken food that was left seven baskets full. And they that did eat were four thousand men, beside women and children. And he sent away the multitude, and took ship, and came into the coasts of Magdala.

Mark reported this event in 8:1-9 but made no mention of the crowd including "women and children," as he also failed to do in the case of the feeding of the 5000 in 6:35 and as also in the Matthew's version of that miracle in chapter 16. The explanation of this event is the same as that of the feeding of the 5000 in John 6:1-13 shown in chapter 16.

The deaf and dumb man healed

Mark 7:31-37

And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis. And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him. And

he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue; and looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it; and were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

Mark makes no mention of the evil spirit being first cast out as it must have been, as in similar cases in Matthew 9:33 in chapter 11, 12:22 in chapter 13 and 17:18 in chapter 18.

Jesus criticizes the people for not discerning right from wrong

Luke 12:54-57

54-55 And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is. And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass.

56-57 Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern the wickedness of these times? Yea, and why even of yourselves judge ye not what is right?

When this was told by Matthew in 16:1-4, Jesus was refusing to give the Pharisees a sign. The significance of the passage is enhanced by the addition of verse 57 in Luke which reflects the importance of the lesson Jesus was trying to teach these people, very much as in Matthew, below. Jesus was telling them that instead of always looking to a spirit God such as Jehovah to direct their destinies, they should learn right from wrong for themselves, through his teachings. This lesson summed up the purpose of his entire ministry.

Jesus refuses again to give the Pharisees a sign

Matthew 16:1-4

The Pharisees also with the Sadducees came, and tempting desired him that he would show them a sign from heaven. He answered and said unto them, When it is evening, ye say, It will be fair weather: for the sky is red. And in the morning, It will be foul weather today: for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times? A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.

This is another version of Jesus' words in 12:39-41 discussed in chapter 14, which spoke of Jonah and the whale and its parallel to Jesus' resurrection instead of weather signs as here.

Mark's shorter version is in 8:10-13.

Jesus warns against the doctrines of the Old Testament

Matthew 16:5-12

5-8 And when his disciples were come to the other side, they had forgotten to take bread. Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees. And they reasoned among themselves, saying, It is because we have taken no bread. Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread?
9-10 Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up? Neither the seven loaves of the four thousand, and how many baskets ye took up?
11-12 How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees? Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

Surely no clearer warning could have been given to show how unalterably opposed Jesus was to the Old Testament teachings of Jehovah. This confirms again that he used leaven to symbolize corruption, as in the parable of the leaven in 13:33 and by Paul in Galatians 5:9. It is of interest to note that in Mark's version of this in 8:14-21, he omitted the explanation of what Jesus had meant as did Luke in 12:1-3, which Matthew gave in verse 12, to show that it was the Old Testament doctrines Jesus was warning against. This is in keeping with Mark's Old Testament bias, so evident in many misreadings by him of Jesus' intent, due probably to his never having known Jesus and lack of exposure to his teachings, except indirectly. Jesus was showing here that there was also badness in heaven where spirits live in the minds of living people, and that a little corruption threatened to corrupt all of us, which was why he had come to cleanse us of it.

CHAPTER 18
Jesus Heals and Teaches that Believers are His Church

Jesus heals a blind man
Mark 8:22-26

22-24 And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him. And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought. And he looked up, and said, I see men as trees, walking.

25-26 After that he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly. And he sent him away to his house, saying, Neither go into the town, nor tell it to any in the town.

This is an interesting account of this kind of healing and must have been obtained from the man himself but Mark's telling of it suffers somewhat from hyperbole.. This particular incident is not reported elsewhere.

"Upon this rock I will build my church"
Matthew 16:13-20

13-16 When Jesus came into the coasts of Caesarea Phillippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist: some, Elias, and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

17-18 And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father who is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

19-20 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. Then charged he his disciples that they should tell no man that he was Jesus the Christ.

This last admonition by Jesus is misunderstood by many to have been modesty or caution, but it was instead to chide Peter for confusing him, "the Son of Man" as he had named himself in verse 13, with the Messiah Jehovah had promised to send, as he clearly did here in telling Peter "flesh and blood hath not revealed it unto thee but my Father who is in heaven." The reason few realize this to be the case is that the use of the word

"Christ" here confuses many who ignore the meaning of its Hebrew equivalent, "Messiah," to be any Messiah. Here Peter meant the one Jehovah had promised who he mistakenly took Jesus to be. People often make this same mistake in identifying the "Christ" mentioned in Matthew 22:42, John 4:25 and 29 and several other places as also referring to Jesus, but such is not the case, as these people had in mind the "Christ" Jehovah had planned to send. Only Jehovah was ever known as "the living God." The first paragraph of this passage is also recorded in Luke 9:18-21. Mark's shorter version is in 8:27-30.

THIS ROCK

This greatly misunderstood passage has been misinterpreted to mean that Jesus intended to build upon Peter as a man an organization headed by a Pope who would set himself up as the Vicar of Jesus, or Christ as Peter called him here, being the Greek for the Hebrew word "Messiah." It was further misapplied to justify these men intervening for Jesus and the Holy Spirits of heaven as the only source of implementation of Jesus' Word, rather than as Jesus had intended. This has mistakenly taught Man that it was intended that he pray under or through a priest or minister's direction as in the days of the Old Testament rather than in a simple prayer directly to "Our Father who art in heaven" as Jesus had taught us to do in Matthew 6:5-15 in his sermon on the mount. It was also there that he taught us our prayers should be said in private, and not "standing in the synagogues or in the corner of the streets, that they may be seen of men," and in our own words and not those given us by others. It is therefore this misuse of his teachings which has generated the greatest misconceptions as to who Jesus was and is and what he meant us to know in applying his Word to our daily lives.

What Jesus meant here in calling Peter "this rock" was that Jesus would build his community of Holy Spirits in heaven with people of the simple honesty and integrity of Peter, despite his lack of capacity to understand Jesus' words to him, shown in so many places. Despite Jesus having declared himself to be "Son of Man" in verse 13, we see in verse 16 as on other occasions, Peter had again confused Jesus' Father in heaven with "the living God" in calling Jesus "Son of the living God," as Jehovah so often demanded he be called. Thus, Jesus did not mean by "church" a physical earthly expression of his Word, but a community of good Spirits in heaven who ultimately would become Spirits of God to answer our prayers to "Our Father who art in heaven." By this, Jesus means to overcome the evil which is in heaven as well as in Man in the flesh. An International Dictionary definition of the word "church" is:

"The collective body of Christians: all who are in spiritual union with Christ, often, as a spiritual society separated from the world, opposed to the world."

It was in this meaning that Jesus used the word "church," both here and in 18:17 and that John used the words "the world" in his First Epistle 4:1-6. Had he meant a Vicar as his alter ego heading an organized brick and mortar church, he would have used the word "temple" or "tabernacle" as he did elsewhere, or "synagogue."

Had Jesus meant that Peter was so great a holy man that he would found his religion upon him as his Vicar, he would not have repeated to a group of his disciples in 18:18 the same words he had said to Peter here in **16:19,** ". . . and whatsoever thou shalt bind on earth shall be bound in heaven . . ." showing clearly that this was meant as a personal grace to be earned also by other good people such as his disciples, and not as a delegation of authority as the church has taken it to be. "The keys of the kingdom" therefore meant the keys to the understanding of Jesus' Word, which Peter gave such frequent evidence of not comprehending, and not a badge of authority as one church doctrine mistook it to be. The passage 16:21-23 immediately following is a good example of this.

It is with great regret that this has to be pointed out.

* * * * *

Jesus tells Peter "Get thee behind me Satan" and "What is a man profited"

Matthew 16:21-28

21-23 From that time forth began Jesus to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee. But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offense unto me: for thou savourest not the things that be of God, but those that be of men.

24-26 Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? **27-28** For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works. Verily I say unto you, There be some standing here, who shall not taste of death, till they see the Son of man coming in his kingdom.

This passage begins with the second warning of Jesus' coming death and resurrection, the first having been his comparing it with Jonas' rescue from the whale after three days, in 12:40 in chapter 14. This time Jesus let it be known that it was "the elders and chief priests and scribes" who were his enemies who were conspiring to destroy him.

Once again Peter exposes his lack of understanding of Jesus' words to him and the reason for his martyrdom. When Jesus spoke of "things of God," he meant the quality of goodness in Man in the way John explained it in his First Epistle 4:7-8 ending, "For God is love." When Peter tempted him to forsake his mission and death, Jesus was forced to show him that this was the will only of the evil people of the world to whom he referred as a group as "Satan," the quality of evil in Man.

There is a very important lesson which follows this in verses 24-26, pointing out that those who would save their lives rather than risk it for Jesus' sake or the sake of his teachings would lose their life in the spirit. Similarly, those who lose their life in the course of doing his work are assured eternal life in the spirit. Attached to this is another lesson that material gains in a man's life in the flesh won at the expense of goodness to others can cost that man his life in the spirit. This is what the tribes of Israel lost when they accepted the offer of the "Promised Land" from Jehovah for which they had to slaughter over two hundred thousand of the seven or more tribes who already lived there, which accounts for the troubles which have beset them ever since. Jesus refused a similar temptation when it was offered him in the wilderness, told of in Luke 4:5-8

in chapter 2. This lesson ends with the promise that Jesus and his Father in heaven will judge all on this basis and reward them accordingly.

The passage ends with another promise that before many of those standing before him will have completed this lifetime, they would see Jesus appear to them after his death and resurrection when he would be in the Spirit. This he did at least eleven times, each described in chapters 42-45 and The Acts I and in detail in the separate Discourse "Jesus' Miracles."

This passage is also found in Luke 9:23-27 and Mark 8:31-38 and 9:1.

Jesus again confirms that John the Baptist is Elijah reincarnated

Matthew 17:10-13

And his disciples asked him, saying, Why then say the scribes that Elias must first come? And Jesus answered and said unto them, (The scriptures do say) Elias truly shall first come, and restore all things. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist.

This is Jesus' way of pointing out that Elijah, now reincarnated as John the Baptist, was without power from Jehovah to defend himself from those who finally beheaded him, because of the take-over of heaven from the influence of the prophets by the Holy Spirits who were supporting Jesus. This was the meaning of 11:12 discussed previously in chapter 13. In verse 11 a parenthetic insert was restored to remove the impression that Elijah had in fact "restored all things" rather than it just having been prophesied that he would, and failed. The scripture referred to by Jesus here was Malachi 4:5-6.

Mark records this in 9:10-13.

The demoniac child who fell in the fire is healed by Jesus

Matthew 17:14-21

14-17 And when they were come to the multitude, there came to him a certain man, kneeling down to him, and saying, Lord, have mercy on my son: for he is lunatick, and sore vexed: for ofttimes he falleth into the fire, and oft into the water. And I brought him to thy disciples, and they could not cure him. Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.

18-21 And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour. Then came the disciples to Jesus apart, and said, Why could not we cast him out? And Jesus said unto them, Because of your unbelief: for verily I say unto

you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. Howbeit this kind goeth not out but by prayer and fasting.

This shows that even among those who consider themselves powerful healers, this kind can be too strong at times to overcome except by someone so gifted by a Holy Spirit. It will surely be a rare person, however good or religious he may believe himself to be, who could persuade such an evil spirit to leave his victim permanently merely by talking to him. A successful healing in these instances is all the more important when one considers the possible further repercussions upon later generations who can inherit this evil spirit. Thus, exorcising should never be undertaken by anyone not well informed and empowered. The risk which can ensue from unqualified people attempting it is well told in The Acts 19:13-16.

This is one of the instances where ***Mark's*** *account in 9:14-29 contains thoughts of value not included by others, glosses from a source not shared by them.* ***In 9:23-24*** *he added:*

Jesus said unto him, If thou canst believe, all things are possible to him that believeth. And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.

Later, Mark also added a detail of the boy's recovery, that he appeared dead and had to be lifted up by Jesus. However, it is well known to people who heal that this would have been only a faint, with breathing visible, so this gloss is of doubtful authenticity. Luke's account was very abbreviated and omitted many details in 9:37-42.

CHAPTER 19
Jesus Teaches of Goodness and Ungoodness

Jesus teaches that children are free of sin

Matthew 18:1-6 and 10

1-3 At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily, I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.
4-6 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones who believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.
10 Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father who is in heaven.

Verse 6 is found in Luke 17:2 while Mark 9:33-37 and 42 contains most of this passage.

*This related to Jesus' remarks about John the Baptist in **11:11** in chapter 13 as a man called great in his lives on earth but, because of his cruelties when he was the prophet Elijah in a previous incarnation, "even the least in the kingdom of heaven is greater than he," meaning that he was held in very low opinion as heaven measures goodness. In this passage, Jesus shows that this measure of goodness in heaven is innocence, as in a child, and adjures that his disciples aspire to acquire that quality in their own lives.*

Jesus teaches to not be unkind to those who teach goodness differently

Luke 9:49-50

And John answered and said, Master, we saw one casting out devils in thy name; and we forbad him, because he followeth not with us. And Jesus said unto him, Forbid him not: for he that is not against us is for us.

Over zealous Christians who are intolerant of others who support Jesus differently should note Jesus' lesson to his new disciple.

*This reveals how Jesus welcomed the efforts of others to work as he did for the good of Man, even if they did not seek his direction of them. His comment here, "for he that is not against us is for us," should not be confused with his remark in **Matthew 12:30**, "he that is not with me is against me," for in that instance, Jesus was speaking of people who still*

believed in the Old Testament teachings. He was emphasizing that there is no way to be a follower of his Word without being completely against the Old Testament teachings; and that there is no middle ground because they are entirely incompatible with one another. Jesus stated this even more strongly in Luke 5:33-39. See chapter 10.

Jesus chides his disciples for wanting him to emulate Elijah

Luke 9:51-56

And it came to pass, when the time was come that he should be received up, he steadfastly set his face to go to Jerusalem, and sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was as though he would go to Jerusalem. And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them. And they went to another village.

This referred to an episode told of in 2 Kings 1:10-14 where Elijah did this: and Jesus' reply here should answer those who seek to ally him with the Old Testament prophets.

Jesus warns of his coming death

Matthew 17:22-23

And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men: and they shall kill him, and the third day he shall be raised again. And they were exceedingly sorry.

The alleged miracle of the money in the fish's mouth

Matthew 17:24-27

24-25 And when they were come to Capernaum, they that received tribute money came to Peter, and said, Doth not your master pay tribute? He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers? Peter saith unto him, Of strangers.

26-27 Jesus saith unto him, Then are the children free. Notwithstanding, lest we should offend them go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.

This is one of those instances where the telling of an event was misinterpreted, quite possibly due to the language used in describing it. Because Peter had mistakenly committed Jesus to have to pay this tribute when it actually was not owed, Jesus hit upon the idea of letting Peter employ his native skill as a fisherman to supply the needed funds. Jesus might very well have said to Peter that if he would go out and catch just one fish, he would find in it the needed money, meaning if he should sell it. As this story passed from mouth to mouth, Jesus' phrase, "he would find in it" came to be taken literally as a miracle. In paying this tribute, Jesus was acting out his lesson in 5:39-42 in his sermon on the mount and at the same time showing Peter an easy means of making up for his costly error by his own efforts. Had this been a miracle, it would have to have employed the spirit phenomenon known as "transportation" by which material objects are dematerialized at their place of origin and rematerialized where they are desired. That Jesus would never have resorted to this, particularly in view of his repeated refusal to use his powers in this way, should not require discussion.

This story appeared only in Matthew.

Jesus warns us not to appease ungoodness in those close to us as well as in others

Matthew 18:7-9

Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh! Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.

After warning in the previous verse 6, in the beginning of this chapter, of the punishment due those who abuse children, Jesus here included all those who abuse others in his warning. Then he goes on to further include people who are close to us in our lives whom we should not allow to contaminate our lives if they are truly ungood people or if the relationship is a hurt to someone else; saying that it is better to break the tie than to continue the relationship. This is the same lesson he gave in his sermon on the mount in 5:29-30 previously discussed in chapter 5. Some of the thoughts in the passage 18:7-9 are condensed in ***Mark 9:43-48*** *with the added gloss, ". . . where the worm dieth not, and the fire is not quenched," to describe the hell due such sinners. This was not said by Jesus but was purely a gloss by Mark from Isaiah 66:24.*

Jesus again likens the tribes of Israel to lost sheep

Matthew 18:11-14

For the Son of man is come to save that which was lost. How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father who is in heaven that one of these little ones should perish.

Luke tells this parable in 15:1-7, drawing a parallel to sinners.

Jesus teaches how to deal with a trespasser against us

Matthew 18:15-17

15-16 Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

17 And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

The main thought here is not to trust solely to your own efforts to right a wrong done you by someone who refused to listen. The next advice Jesus gives here is much in dispute as to its true meaning because of his use of the word "church." As in 16:18, Jesus was not referring to a temporal organization in a brick and mortar building, or he would have said "temple," "tabernacle" or "synagogue" as he did elsewhere, as there were no such churches existant at that time. As before, he referred to the communion of Holy Spirits in heaven to whom we pray as "Our Father who art in heaven." This is surely confirmed by his saying, ". . . and if he neglect to hear the church . . ." which means the influence of the Holy Spirits upon his mind for his good in answer to his prayer, and clearly not a priest or some other person identifiable by a name or he would have said so. Clearly, Jesus would never have recommended seeking the help of temple worshippers or followers or the Jewish priests who were committed to destroy him and his disciples. All his words elsewhere testify to this.

CHAPTER 20
Jesus Again Explains His Commitment to His Disciples

Jesus repeats to all his disciples the commitment he made to Peter
Matthew 18:18

Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.

This is the same wording Jesus used to Peter in 16:19 which has mistakenly been used as the basis for establishing a formal church structure headed by a Pope as the Vicar of Christ, spiritual descendant of Peter, with his authority conferred supposedly by Jesus' words to Peter in 16:19. See chapter 18. That Jesus surely had nothing like that in mind is shown by this verse 18:18 repeating the same words to all his disciples, as was pointed out in discussing his words to Peter in the other passage.

"For where two or three are gathered together in my name . . ."
Matthew 18:19-20

Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.

This passage has been the source of much misunderstanding and misuse. These words were spoken by Jesus to his disciples, and not to a general gathering such as a church congregation with varying loyalties to his teachings. His disciples had given up all their worldly ambitions for his work, and it was to such as these that Jesus made this promise. Thus, the first of these commitments is only to his disciples or their modern equivalent, while the second is to any general congregation in his name and does not offer a similar fulfillment of the granting of such prayers as has been inserted in church services by ending it, "I will grant their requests," which he never said. He merely promised he would know of them and grant them if well said according to his instructions in 6:5-13, previously discussed in chapter 6. This was addressed only to those who believe in his Word and may not yet have learned to live by it, or prevented by others from doing so.

Jesus teaches Peter what he means when he speaks of forgiveness

Matthew 18:21-22

Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

This is the way Jesus meant it to be understood. It is one of the most difficult promises to make. His reason, of course, was to prevent these people from continuing their cruel tyrannies over each other and learn to be compassionate, an emotion at that time very foreign to them. This lesson is reported as "seven times in a day" in Luke 17:3-4.

The Parable of the Unmerciful Servant

Matthew 18:23-35

23-27 Therefore is the kingdom of heaven likened unto a certain king, who would take account of his servants. And when he had begun to reckon, one was brought unto him, who owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made. The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

28-30 But the same servant went out, and found one of his fellow-servants, who owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he should pay the debt.

31-35 So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

This is to let people know that the kingdom of heaven is where people in the spirit punish the unforgiving for their unkindnesses. It is a dramatization of why "forgive us our trespasses as we forgive those who trespass against us" was included by Jesus in the Lord's prayer. It is the principle purpose of all of Jesus' Word, and a first requirement for our Father in heaven to answer our prayers or to heal us when asked by

others as pointed out in his sermon on the mount in 5:23-26 in chapter 5. Unless this is learned, it is useless to seek his help. It is the most frequent cause for people's prayers to be not answered and for most of the ills that beset mankind. The last verse was not well translated, for Jesus' Father would not do this. Jesus explains in John 12:47-48 that "the Word that I have spoken, the same shall judge him in the last day." See chapter 27.

What therefore God hath joined together, let not man put asunder

Matthew 19:1-12

1-6 And it came to pass, that when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judaea beyond Jordan; and great multitudes followed him; and he healed them there. The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? And he answered and said unto them, Have ye not read, that he who made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

7-9 They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? He saith unto them, Moses, because of the hardness of your hearts allowed you to put away your wives: but from the beginning it was not so. And I say unto you, whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her who was put away doth commit adultery.

10-12 His disciples say unto him, If the case of the man be so with his wife, it is not good to marry. But he said unto them, All men cannot receive this saying, save they to whom it is given. For there are some eunuchs, who are so born from their mother's womb: and there are some eunuchs, who were made eunuchs of men: and there be eunuchs, who have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

This entire passage has been discussed in detail under the "Sermon on the Mount" 5:27-32 in chapter 5, so it will not be repeated here.

This passage is also in Mark 10:1-12

CHAPTER 21
Jesus Evades Jews Seeking to Destroy Him and His Mission

Some of the dangers which threatened Jesus from even his own family
John 7:1-13

1 After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.

This was the way Jesus had to live in those days of cruelty to people who were too kind to others on the Sabbath. Healing on the Sabbath at that time was a capital crime under the law of Moses.

2-5 Now the Jews' feast of tabernacles was at hand. His brethren therefore said unto him, Depart hence, and go into Judaea, that thy disciples also may see the works that thou doest. For there is no man that doeth anything in secret, and he himself seeketh to be known openly. If thou do these things, show thyself to the world. For neither did his brethren believe in him.

6-9 Then Jesus said unto them, My time is not yet come: but your time is always ready. The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil. Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come. When he had said these words unto them, he abode still in Galilee.

This passage is so replete with meaningful testimony to Jesus' problems in living as he did that they all won't be taken up here. Included are these thoughts:

1 That his own brothers did not understand nor believe in him at all or they would not have suggested he do something to endanger him, as shown in 7:1 and 5. This again shows that the story of Jesus' unusual birth is not evidenced by his family.

2 That Jesus had to seek privacy because of the danger to him in public places because of the crowds among whom there might be an evil person who would kill him.

3 That at this time, there was some reason he was not yet able to begin his real ministry which would end in his crucifixion.

4 That up to this time, even the healings and other miracles Jesus did were not publicized to prevent his being endangered during this time when he was most vulnerable, due to his not being able to be protected enough by his Father in heaven until Jesus would be able to be glorified. The meaning of "glorified" will be explained later, when discussing 7:39. This was not given him until it was to be needed.

5 In saying "the world cannot hate you, but me it hateth," we see once more the words "the world" used to mean people opposed to goodness, as in 1 John 4:1-6 and elsewhere.

By "my time is not yet come", Jesus referred to his final ministry when he would expose himself to those who would kill him because of his attack upon them for the sins of their fathers which they still adhered to as their teachings required. His brothers never understood this nor would they until after his death.

10-13 But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret. Then the Jews sought him at the feast, and said, Where is he? And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people. Howbeit no man spake openly of him for fear of the Jews.

Again, there are a number of things in this passage which are often not well understood, but which give a clear picture of the conditions Jesus lived under:

1 Jesus pointedly avoided his own brothers despite their being at the same feast. The reason for this was shown in verse 5, discussed in item 1 above.

2 While the non-Jews were divided in their opinion of him, they nonetheless combined to protect him from the Jews whom they knew to be a threat to him.

3 This also shows that at that time, at least, the evil Jesus had spoken of in 7:7 was apparently residing not in those people who protected him but only in those who were invariably a threat to him when he was in public, as explained in 7:1.

"My doctrine is not mine, but his that sent me."
John 7:14-16

Now about the midst of the feast, Jesus went up into the temple, and taught. And the Jews marvelled, saying, How knoweth this man letters, having never learned? Jesus answered them, and said, My doctrine is not mine, but his that sent me.

1 This tells us that Jesus did not have much formal education and that everything he had learned had been taught him by his Father in heaven by a means of mental spirit communication.

2 This tells us also that the Word Jesus taught was not of his mind but of the mind of the Father in heaven and given Jesus by the same means as his education.

Jesus tries to teach the Jews in the temple

John 7:17-29

Jesus continued his lecture to the Jews, still referring to his Father in heaven after saying that the Word was "his that sent me".

17-18 If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. He that speaketh of himself seeketh his own glory, but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

This shows how much trouble Jesus had in making people, especially the Jews, willing to listen to him. His effort here was to assure them that all he said was not from his mind but from his Father in heaven; and he pointed out that he was not seeking to promote his own ideas to advance himself, but those of another, which testified more strongly to their being true and good. He went on to say,

19 Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me?
20-24 The people answered and said, Thou hast a devil: who goeth about to kill thee? Jesus answered and said unto them, I have done one work, and ye all marvel. Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man. If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day? Judge not according to the appearance, but judge righteous judgment.

This passage begins with a reference to some healing Jesus had given on the sabbath, which was a violation of Jewish law according to Moses. But when Jesus called attention to the other law of Moses requiring circumcision on the sabbath, the Jews were not willing to concede these were similar and threatened Jesus because of his healing that day. Even so, they refused to admit they were trying to kill Jesus, because it was the high priests and temple leaders who plotted against him. The phrase parenthesized in verse 22 was a subsequent gloss which would contradict Genesis 17:12 and Leviticus 12:3, and so attempt to deny that it was Jehovah who ordered circumcision, as those passages showed. This was done by those trying to justify those laws.

25-29 Then said some of them of Jerusalem, Is not this he, whom they seek to kill? But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ? Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is. Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know

whence I am: and I am not come of myself, but he that sent me is true, whom ye know not. But I know him: for I am from him, and he hath sent me.

This passage shows how worried the Jews were that the law of the city had not arrested Jesus for impersonating their prophesied Messiah who they claimed would come from nowhere, while they know whence Jesus sprang, knowing his parents. When Jesus answered, he did it very tactfully by pointing out that while they did know him as a person of the community, he was not there for himself but for his Father in heaven whom they did not know.

This once more confirms that Jesus' plan was to make sure his listeners knew that his Father in heaven was unknown to them so they would understand that his Father in heaven had no connection with their spirit God, Jehovah, of the Old Testament teachings. This theme ran through all of Jesus' teachings.

Some Jews try to take Jesus but fail

John 7:30-31

Then they sought to take him: but no man laid hands on him, because his hour was not yet come. And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this man hath done?

This shows how well Jesus was protected by his Father in heaven by making him invisible to those who would hurt him. It is most interesting to note that those who were influenced in his favor were not moved to believe him so much for his Word as by the miracles he did to show that he was well thought of by the Holy Spirits in heaven who were his teachers in all he did. This explains why Jesus did only miracles at first before he even began to do any teaching, for he knew he had to first gain their confidence before they would listen, as well as heal to cleanse the spirit.

The Pharisees and the chief priests seek to take Jesus

John 7:32-36

32-34 The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him. Then said Jesus unto them, Yet a little while am I with you, and then I go unto him that sent me. Ye shall seek me, and shall not find me: and where I am, thither ye cannot come.

35-36 Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles? What manner of saying is this that he said, Ye shall seek me, and shall not find me: and where I am, thither ye cannot come?

This demonstrates that it was not so much the Jews who sought to destroy Jesus and all he stood for, but the religious leaders of the synagogue. By saying that he was not yet to be destroyed and that when he would be, he would return to be with his Father in heaven, Jesus showed that he knew at that time what his future was to be.

In saying that they would not find him when he would leave them nor could they go where he was to be, Jesus was telling those religious leaders of the temple that no matter how much they would try, they could never be in the part of heaven where he and his Father in heaven were to be. Later in 13:33-36 and 14:1-6 Jesus said this to his disciples but added that they would follow him when their goodness was great enough.

(For the Holy Spirit was not yet given; because that Jesus was not yet glorified.)

John 7:37-39

In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, whom they that believe on him should receive: for the Holy Spirit was not yet given; because that Jesus was not yet glorified.)

This is one of the most important passages of all of Jesus' teachings because it gives the only explanation of what "the Holy Spirit" is, which is another way of saying The Spirit of God in heaven of which our Father in heaven is one, as now also is Jesus. This is so important that it will be taken up separately also in two passages to follow, 11:4 in chapter 25 and 12:20-23 in chapter 27, as to the meaning of "Glorified."

By "as the scripture hath said", Jesus referred to ***Jeremiah 2:13*** in the passage beginning with verse 9, in which the Father in heaven who later was Jesus' teacher had revealed that the Holy Spirit had been lost to the Jews when they had forsaken him. This is what was meant in that verse by "they have forsaken me the fountain of living waters". In saying, "and hewed them out cisterns, broken cisterns, that can hold no water", it was meant that these people had, instead, worshipped a God who could not help them. This meant that they had replaced the givers of Jesus' teachings with Jehovah but that the Holy Spirit would never be in Jehovah. As can be seen, "living water" is the code word in both Old and New Testaments that means the Holy Spirit. Thus, the broken cistern "that can hold no water" meant the spirit God, Jehovah, who could not contain the Holy Spirit.

People are divided as to who Jesus is

John 7:40-44

Many of the people therefore, when they heard this saying, said, Of a truth, this is the prophet. Others said, This is the Christ. But some said, Shall Christ come out of Galilee? Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was? So there was a division among the people because of him. And some of them would have taken him; but no man laid hands on him.

The poor reputation attributed to Nazareth is part of a more important story, for it has in it the explanation for Jesus having been directed to live there and be known as "Jesus of Nazareth." This had been planned by his Father in heaven to divert the attention of those who would be looking for him to be born about that time as the Messiah who had been sent to replace the one Jehovah had planned to send, and whom Jehovah had promised to kill and even scatter his followers, in Zechariah 13:7 and elsewhere. This declaration in verse 41 is why it is certain that the verse 2:6 in Matthew quoting Micah 5:2 of the Old Testament promising "a Governor, that shall rule my people Israel" would emerge from Bethlehem and references to Jesus having been born there have to be spurious insertions by people trying to make it appear erroneously that he was the fulfillment of the prophecies of the "king-like Messiah" promised by Jehovah to be "of the seed of David" but who never came. That Jesus, on the contrary, was born in Nazareth seems clearly indicated here.

The prophecies of each of the two Messiahs that are shown elsewhere in Appendix II show the great difference between them.

Jesus is helped by Nicodemus when threatened by the chief priests

John 7:45-53

Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him? The officers answered, Never man spake like this man. Then answered them the Pharisees, Are ye also deceived? Have any of the rulers or of the Pharisees believed on him? But this people who knoweth not the law are cursed. Nicodemus saith unto them, (he that came to Jesus by night, being one of them,) Doth our law judge any man, before it hear him, and know what he doeth? They answered and said unto him Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet. And every man went unto his own house.

In addition to occurances which were not new to Jesus, this passage shows how difficult it was for anyone who believed in Jesus to say so, even to his own intimate friends, without being punished for it by even

death in some cases. An interesting sidelight to this passage in the statement "out of Galilee ariseth no prophet," for this was a reflection of the low opinion that was held of that community by Judaeans for reasons that are never stated. This may have been because of their distinctive Aramaic dialect which betrayed Peter's identity when he tried to deny Jesus in ***Matthew 26:73****. "And after a while came unto him they who stood by, and said to Peter surely thou also art one of them; for thy speech betrayeth thee." This same contempt was voiced by Nathanael in* ***John 1:46*** *when he said to Philip concerning Jesus' reputation as a prophet, "Can there any good thing come out of Nazareth?"*

CHAPTER 22
Jesus Denies Any Ties to Abraham or to Jehovah and Again Tells Who He Is

"Let him who is without sin cast the first stone."
John 8:1-11

1-5 Jesus went unto the mount of Olives. And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them. And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, they say unto him, Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us, that such should be stoned: but what sayest thou?
6-9 This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not. So when they continued asking him, he lifted up himself, and said unto them. He that is without sin among you, let him cast the first stone at her. And again he stooped down and wrote on the ground. And they who heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst.
10-11 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go and sin no more.

In all of his experience, this was the worst moment Jesus ever faced, except of course for his crucifixion. The reason for this was that he had never before been faced by a hostile crowd demanding instant judgment upon such a serious matter and he had not the slightest idea what to do about it at the moment it happened. To keep his composure and at the same time give his Father in heaven a means of telling him how to handle it, Jesus stooped down so he could try to do automatic writing in the dirt at his feet. This is why it was said of this that he did it "as though he heard them not".

That his Father in heaven did thus give him his answer is evidenced by his so unexpectedly brilliant solution which undid them completely. Since this is the only mention of Jesus using this method of spirit communication, one realizes that there must have been a powerful reason. The reason is to be found in the fact that at this time, Jesus still had not been glorified, as had been explained in 7:39, chapter 21, and that he therefore did not dare use his usual means of communication with his Father in heaven, mental conversation. This was because he did not want his talking to his Father in heaven to be read mentally by

the Pharisees who stood so near him and thus endanger them both, which would be probable until he would be "glorified." If this were to happen at that time, the Pharisees would have been able to know for certain that his Father in heaven was not their spirit God, Jehovah, and they would have attacked him. "Glorified" has a meaning which is more fully explained in chapter 25 in discussing 11:5-6.

Jesus again tells who he is and who he is not

John 8:12-32

The great importance of the many remarks made here by Jesus, both new and repeated, will be each explained separately.

12 Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

This reiterates the lesson he gave in 5:19-47 and is the same thought as in 1:5, 11:7-10 and 12:35-36, expressed a little differently each time. He shows the difference between the light of his teachings and the darkness caused by those of the Old Testament.

13-16 The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true. Jesus answered and said unto them, Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go. Ye judge after the flesh; I judge no man. And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me.

This is a parallel thought to the one he expressed in 5:31-37 in chapter 10 as to who could bear witness concerning him. Again he recognized that in most cases those bearing record of themselves are likely to be biassed, as he did previously when he called upon his Father in heaven as the one to bear record of him, a source he pointed out that was unavailable to them.

17-19 It is also written in your law, that the testimony of two men is true. I am one that bears witness of myself, and the Father that sent me beareth witness of me. Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.

Jesus showed here that he was not to be considered as one needing another witness other than his Father in heaven, demonstrating his opposition to still another law of the Old Testament. It is noteworthy that Jesus said "your law" and not "our" or "the law" as one might have expected had he meant to "fulfill the law" of Moses as many have mistakenly misinterpreted his intent in Matthew 5:17-18. This is

explained fully in chapter 5 and in detail in Appendix I. His reply as to his Father is even better explained by him in 14:7-11 to Thomas and Philip, who nonetheless never understood what he meant. In both places, Jesus is explaining that his Father in heaven dwells in Jesus' mind as a second Spirit in him beside his own, with whom he is in constant communication mentally. This is why he said "if ye had known me, ye should have known my Father also," just as he later said to Philip the same thing, adding, "he that hath seen me hath seen the Father . . . who dwelleth in me."

20-24 These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come. Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go ye cannot come. Then said the Jews, Will he kill himself, because he saith, Whither I go, ye cannot come?
And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world. I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins.

Jesus meant here that he is not of their kind of people, meaning that before he came, he had been a Spirit, but in a different part of heaven than in the world they came from. Elsewhere also in John 7:7, chapter 21, Jesus speaks of such people being "of the world," as in his First Epistle 4:4-5. He meant by this that they were not good spirits, for their spirits were always returning to their own people and were not welcome elsewhere because of their great unkindness to outsiders. By this he meant as reincarnated spirits or spirits visiting others, as is true of all normal people. When he stated "ye shall die in your sins . . . if ye believe not that I am he," Jesus was again warning them that unless they recognized his teachings to be their only chance to avoid suffering death of the spirit that was indeed what they would then suffer because of their cruel treatment of others as well as their own people through the exercise of their laws of Moses.

25-27 Then said they unto him, Who art thou? and Jesus said unto them, Even the same that I said unto you from the beginning. I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him. But they understood not that he spake to them of the Father.
28 Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things.

This says that as soon as they would be willing to look to Jesus for their teachings, instead of to the Old Testament, they would then discover that he had been telling only truth, and that it was indeed his Father in heaven who did all his works and who was his teacher. Verse 27 shows again that his Father in heaven was unknown to them.

29-30 And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him. As he spake these words, many believed on him.

This is again the same thought he expressed in verse 19 in his effort to explain that his Father in heaven dwelt in him.

31-32 Then said Jesus to those Jews who believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free.

This gives Jesus' definition of a disciple and shows that once the Word is understood, it will show them how to free themselves from the rampant evil which was threatening to take over all their people, and ultimately the whole world unless it was eradicated through living by his Word. It is in this passage that Jesus begins to show who he really is to be to them.

Jesus disclaims any relationship to Abraham or Jehovah and again tells who he is

John 8:33-59

33-36 They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free? Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. And the servant abideth not in the house for ever: but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed.

Jesus was explaining here that because they were Abraham's seed they were sinners because of the cruelties of their ancestors in whom their spirits once lived. Because of Abraham's innocence (verse 40) he was not meant to be included here. He then added that they could be relieved of these sins if they would learn to live by his Word. This included the thought that while sin was transitory, the good that would come from believing in Jesus' Word would last forever. In stating that "whosoever committeth sin is the servant of sin . . . ." Jesus was revealing a truth that this was the way people become under the control of those in the spirit world who love the person who was sinned against. Usually this ends in their illness. Seeking forgiveness becomes essential to such as these, if they are to be "free."

This passage to the end of the chapter relates the difficulties Jesus had in disassociating himself from being considered of the tribes of Abraham and all the prophets who followed in his wake. The many aspects of this problem are clearly seen as he tries to explain it to the Jews.

37-40 I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you. I speak that which I

have seen with my Father: and ye do that which ye have seen with your Father. They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.

Here Jesus places a sharp division between himself and those of the line of Abraham, who he stated clearly was not his father as he was theirs. At the same time, Jesus was not convicting Abraham himself for the sins of his progeny, but rather the teachings which were given them by Jehovah through Moses and the prophets. In speaking of truths "heard of God" in verse 40, Jesus was reminding them of Jehovah's threats to destroy him in Zechariah 9:9, 11:12-13, 12:10, 13:6-7 and 14:3-11 being now fulfilled in their present efforts to kill him.

41 Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, even God.
42 Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but God sent me.
43 Why do ye not understand my speech? even because ye cannot hear my word.
44 Ye are of your father, the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

This is the one time when Jesus really let his emotions get the better of him, and it was so surely unlike him that it is certain he later regretted having said it. However, it was understandable in view of the slur they had just put upon him as to the well known circumstances of his premarital conception, if not birth. But as a consequence of it, Jesus indulged in such a double-entendre in his use of the word "God" in his accusations against them that it cannot help but confuse the uninformed reader as it was intended to confuse them.

Here is as rough an indictment of the spirit God, Jehovah, and all he stood for as is possible to imagine. That this was what was meant is indisputably proven by the Jews' allusion to their God, who was Jehovah, being their Father. That Abraham was not meant was shown in verse 40 in, "this did not Abraham." Thus Jesus here equates Jehovah with a teacher of untruth, and "murder" because of his having insisted upon the killing of most of the seven tribes from whom he had seized "The Promised Land." See explanation in chapter 2.

When they spoke of "God," it of course meant Jehovah. When Jesus spoke of "God," he always meant the quality of goodness toward others as exemplified in the Holy Spirits of heaven whom John referred to as

"Spirits of God" in his First Epistle 4:1-2, who answer our prayers to "Our Father who art in heaven." His explanation that "God is love" in 1 John 4:7-8 is shown here in verse 42, "If God were your Father, ye would love me." In saying this and "God sent me," Jesus meant that he had been sent by the Holy Spirits of God, as defined just above, but he intended that they be free to misconstrue it, as they had already threatened to kill him as he had stated in verse 37. By contrast, when Peter had mistakenly believed Jesus to be the "Son of the living God," meaning Jehovah, in Matthew 16:16-17, chapter 18, Jesus corrected him; and in John 16:27-28, chapter 37, Jesus pointedly denied he "came out from God" for, he said, "I came forth from the Father ... and go to the Father," as he also emphasized four different times in his prayer in John 17, chapter 46. This has often been misconstrued for the same reason even today, even though Jesus immediately after that condemned Jehovah in very strong terms in verse 44, and further disassociated himself from Jehovah later in 54-55 below, 16:2-3 and 27-31 (37) as he had earlier in 5:36-38 (10), 6:46 (16) and 7:28 (21).

45-47 And because I tell you the truth, ye believe me not. Which of you has convicted me of sin? And if I say the truth, why do ye not believe me? He that is of God heareth God's words: ye therefore hear them not, because ye are not of God.

Continuing his allusion to their having sprung from the spiritual heritage of a liar, Jesus shows that to be the cause of their being unable to recognize the truth when they see it. He then points out that this is always true of people who are not of the God he teaches, which is a man's capacity to love and be good to others, as he explained so fully in 1 John 4:2-6, and then 7-8, where he also made this point that such people always understand his Word to be true. Jesus made this same point in different terms in Matthew 13:13-17 where he also points out that his Word was unknown to the prophets. The fact that these Jews cannot accept the truth of his teachings shows that they are not of this God he teaches. Here again Jesus was showing the sharp contrast between making the quality of goodness in Man one's God, as he teaches, and the teachings of their personal spirit God, Jehovah, of the Old Testament who taught "an eye for an eye, and a tooth for a tooth," and other laws of Moses of equal unkindness.

Here is Jesus' way of explaining this as set forth by **John** in his **First Epistle 4:2-8.**

Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of anti-Christ, whereof ye have heard that it should come; and even now already is it in the world.

Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world. They are of the world: therefore speak they of the world, and the world heareth them.

We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.

Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love.

This explains the whole meaning of what Jesus means by the word "God." This is the key to understanding much of what Jesus says and why this "God" has no connection with the personal God worshipped by the Jews. John here points out, as Jesus did above and in Matthew 13:13-17, that only people who are kind and good to others ever understand the truth of Jesus' teachings, and therefore believe in and know Jesus to be who he is. People who are cruel to each other as were those Jews he spoke of are therefore not godly in that meaning of "God," and will never understand goodness or his teachings. These are what John called the spirits "of error," as opposed to spirits "of truth."

This is the true Word Jesus intended to leave us, that we might learn the ways of overcoming the troubles which were and still are besetting Man; and that we might learn through his teaching to "love one another" and know that "God is love."

48-50 Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me. And I seek not mine own glory: but there is one that seeketh and judgeth.

This shows the trouble Jesus had in convincing people that his works were all good in their intent when he was talking of things beyond their knowledge. It was because of this tendency to be suspicious of him that Jesus refused to do pointless miracles merely to impress people, as was done so often in the Old Testament to generate a fear of "the wrath of God" in demanding obedience. This is what Jesus meant in ***John 4:48*** *when he said, "Except ye see signs and wonders, ye will not believe."*

51-53 Verily, verily, I say unto you, If a man keep my saying, he shall never see death. Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death. Art thou greater than our father Abraham, who is dead? and the prophets are dead: whom makest thou thyself?

54-55 Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say

that he is your God: yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying.

In this passage is again the uncontestable statement by Jesus that his Father in heaven is not the God of the Jews, Jehovah of the Old Testament. There is no other way to interpret this passage. Thus, this God, Jehovah, or Yahweh as he is sometimes called, cannot ever be said to be any part of the New Testament teachings. Yet, Christians are even today still being taught to pray to "Almighty God," a name by which only Jehovah was ever known in the Bible that appears nowhere in the New Testament, rather than to pray exclusively to "Our Father who art in heaven" or "our heavenly Father" as Jesus told us to do.

56-58 Your father Abraham rejoiced to see my day: and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

In saying that Abraham rejoiced in Jesus' mission, Jesus revealed a knowledge about Abraham which could have come to him only through his Father in heaven having told him. This also reveals again that while Abraham foolishly accepted Jehovah's offer of "The Promised Land" in exchange for his being "a God unto thee, and to thy seed after thee," and brought tragedy upon the tribes of Israel, Abraham himself was not considered guilty of any sin. This was because it was not he who did any cruelties to others, but his descendants.

In saying, "Before Abraham was, I am," Jesus was remarking on the fact of his origin as a spirit being earlier than Abraham's, thus making him an older spirit. By saying, "I am" instead of "I was," Jesus was observing that whether or not Abraham was to be a continuing spirit was still to be discovered, but that Jesus will always be certain of being granted eternal life because of his goodness to others always assuring him a welcome to live in good people.

59 Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

This shows how dangerous it was for Jesus to speak out about things he knew the Jews must be told if they were to be able to throw off the influence of their heritage of the teachings of the prophets which had caused so much trouble to all the tribes of Israel and their neighbors. That Jesus could elude them so easily when threatened was because his Father in heaven dulled the senses of all who might harm him so they could not see him as he passed by. This was a protection often given Jesus in such times of danger, as it was also later to the apostles.

Another instance of Jesus being similarly rescued by his Father in heaven is told of in Luke 4:30 (8), John 7:30, 44 (21); 8:20 (22) and 10:39 (24).

CHAPTER 23
Jesus Shows Why a Blind Man He Has Healed Was Blind

Jesus heals a man blind since birth, and the temple rulers seek to punish him.
John 9

This passage contains many facts which are not generally known. Because of its importance, it will be discussed in detail. The main interest is in the nature of the blindness as described by Jesus and the recognition of the people of that time that such afflictions were most often caused by a sin against someone who had gained his retribution in this manner from the spirit world. This case is like so many today which remain unrecognized to be this and are never aware of the probable origin of their affliction.

The second interest is in the stubborn resistance exhibited by the Jews in their unwillingness to accept even the most remarkable healing by Jesus as evidence of his desire to be good to them and teach them how to be freed of the evil that was among them, of which this blindness was an example.

1-3 And as Jesus passed by, he saw a man who was blind from his birth. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.

This shows that people knew in those days how a sin against someone could cause blindness: either the parents who did not love the child at birth, or the spirit of the child in its previous incarnation, or an evil spirit attacking it at birth or in the womb because of some prior knowledge of someone who had been connected to it in its previous life who was thus being punished vicariously. It was clearly the latter cause which Jesus meant to infer as obtaining in this case; and he could heal him merely by removing the evil spirit from him. Despite this clear acceptance of the fact of reincarnation in the wording of the disciples' question, many who teach in Christian churches in these days of supposed enlightenment call this "a heresy."

By "that the works of God should be made manifest in him," Jesus meant us to understand that he asked the Spirit of God in heaven to remove the evil spirit that we might be shown the goodness of the Spirits of God in heaven in helping those who seek to help others who are in need of it. To do this, one must understand Jesus' Word as he spoke it, and not enough people do to make this possible today.

4-5 I must work the works of him that sent me, while it is day: the night cometh, when no man can work. As long as I am in the world, I am the light of the world.

This was a simple statement that what he came to do could be done only during his lifetime and that he could not waste any of it; and that when he would be gone, there would be no one to carry on his teachings as they were truly meant to be known. This was because none of his disciples had been given the full understanding of all of his gifts to the world up to the time of his death. Therefore, the remainder of it was intended to be given only to those whose perseverance and devotion would show them to be worthy and capable of making proper use of it. This of course would be done by inspiration from the Holy Spirit in heaven whom John later referred to as "the Spirit of truth" and "the Comforter" in 14:16-17 in chapter 35 and 16:12-15 in chapter 37 and many places elsewhere.

Another important knowledge which comes from this is the strong declaration to show that none of his disciples were expected to be able to know the full meaning of his Word except that they receive it through him from heaven by inspiration. It is clear that John was enabled to do this because only his Gospel contains the truth of Jesus' origin and source of his power. This is surely the reason that John's Gospel and 1st Epistle more than others were the prime target for the many spurious insertions to adulterate them, now to be found therein. This is to be fully discussed elsewhere in Appendix IV.

6-7 When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay. And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent). He went his way therefore, and washed, and came seeing.

In this healing, Jesus' use of clay made of spittle in this manner was solely for psychological purposes and served no other function. This kind of healing is difficult when the spirit which caused it has to first be removed.

8-12 The neighbors therefore, and they who before had seen him that he was blind, said, Is this not he that sat and begged? Some said, This is he: others said, He is like him: but he said, I am he. Therefore said they unto him, How were thine eyes opened? He answered and said, A man that is called Jesus made clay, and annointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight. Then said they unto him, Where is he? He said, I know not.

This was just to show the interest which was generated by such a miracle having been performed, and by someone who was at that time unknown to them.

13-16 They brought to the Pharisees him that aforetime was blind. And it was the sabbath day when Jesus made the clay, and

opened his eyes. Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see. Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.

This shows how strict the laws of the times were that such an event had to be immediately reported to the leaders of the temple and that their first thought was that Jesus had sinned against their laws forbidding such a healing on their sabbath rather than the wonder of such a gift of God. These were the things Jesus came to undo. Of course the God the Pharisees spoke of was Jehovah, whereas it had been Jesus' Father in heaven who had healed this man; who he had been previously stated to be not Jehovah, in 8:54-55 in chapter 22 and elsewhere.

17-19 They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet. But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight. And they asked them, saying, Is this your son, who ye say was born blind? How then doth he now see?
20-23 His parents answered them and said, We know that this is our son, and that he was born blind: but by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself. These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue. Therefore said his parents, He is of age; ask him.

The point of this passage is that the Jews had heard of these healings of Jesus and had already planned to not admit that this could be the work of anyone who could be permitted to be named as the Messiah Jehovah had promised but who never came. Therefore, they were seeking every avenue possible to discredit both the healing and Jesus' holiness. This was because they were determined to not allow anyone, who taught as Jesus did to challenge their control of these people.

24-28 Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner. He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see. Then said they to him again, What did he do to thee? How opened he thine eyes? He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? Will ye also be his disciples? Then they reviled him, and said Thou art his disciple; but we are Moses' disciples.

This shows the continued obstinate refusal to recognize the truth of this miracle healing after the parents had proved it to be a fact, by then seeking to brand Jesus as a sinner because he had done it on their sabbath against their laws.

29-30 We know that God spake unto Moses: as for this fellow, we know not from whence he is. The man answered and said unto them, Why herein is a marvelous thing, that ye know not from whence he is, and yet he hath opened mine eyes.

This just shows how doggedly the healed man had to defend Jesus against the Jews' continued opposition. It was shown here by John to reveal the difficulties faced by Jesus in being accepted for what he was by those he had come to save.

31-34 The healed man continued his defence of Jesus,

Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth. Since the world began was it not heard that any man opened the eyes of one that was born blind. If this man were not of God, he could do nothing. They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

John's wording of it explains the enormity of the accomplishment of that healing, as it had not been known to have been done up to that time. However, it was not the first time it had been done, because the Spirits of God had done it many times in the past, unknown to the Jews.

The second point here is that despite the irrefutable argument in Jesus' favor made by the healed man, the Jews' only answer was to throw him out of the synagogue.

A third point is again the reference to the afflictions of such people as this man blind since birth being caused by sins of someone against another person who in this way gets their retribution. This is what was meant by "Thou wast altogether born in sins". In verse 31 we see that their God had no concern for sinners, in contrast to Jesus' Father in heaven who sent him to save them. This is another reason for knowing that Jesus was in no way a product of that God or his teachings.

35-38 Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God? He answered and said, Who is he, Lord, that I might believe on him? And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. And he said, Lord, I believe. And he worshipped him.

This contains the unusual title for Jesus as "Son of God" which requires a little explanation, inasmuch as Jesus invariably called himself

"Son of man". In John's terms, "Son of God" did not mean what it meant to the Jews, as John carefully explained in ***1:12****, "But as many as received him, to them gave he power to become the sons of God, even to them that believed on his name." and in* ***1 John 3:1****, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not." This name therefore was given those who loved others as Jesus had told us to do, in such magnitude to be so qualified. Therefore, this should not be misconstrued. Only in John is it used so. In some Greek MSS, "Son of God" in verse 35 read "Son of man." See also 11:5-6 on this subject in chapter 25.*

39-41 And Jesus said, For judgment I am come into this world, that they who see not might see; and that they who see might be made blind. And some of the Pharisees who were with him heard these words, and said unto him, Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

Jesus began this with the statement that he had come to open the eyes of those who wished to see the goodness in man strengthened, and to close the eyes of those who sought to debase the goodness in mankind. Jesus then answered the Pharisees by saying that they were still sinful because they had not yet been punished for their greatest of sins against their fellow man, that of destroying the good instincts in Man by the cruelties of their laws which incited them to be unkind to one another. Thus he meant that if they were blinded, they would have been so punished. In connecting blindness with freedom from sin, Jesus was recognizing the generally known fact that blindness was generally a punishment for a sin against the person who then caused the blindness; and that the suffering from this affliction was known to cleanse that person of that sin.

CHAPTER 24
Jesus Tells Why He Is the Good Shepherd

Jesus tells of his duty to be the good shepherd to a people who have lost their way.
John 10

Jesus shows why he is the one hope of these people who have so lost their perspective as to what is of real worth in life that they were just about to lose their last chance to be saved from spiritual death. He also tells what he will do for them if they are willing to listen.

1-3 Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

Jesus began equating himself to the good shepherd by saying that those who would force their way into the good graces of a people were not to be trusted. This was a clear allusion to the fact that in the Old Testament, Jehovah had insured that they would follow him by making them a gift of "The Promised Land" in "an everlasting covenant to be a god unto thee, and to thy seed after thee." as described in Genesis 17:4-14. Their lives thereupon were made to be under Jehovah's rule and in constant fear of "the wrath of God." Thereafter, the tribes of Israel were driven by greed to find this "Promised Land" which was unfortunately already inhabited. In their efforts to obtain it, hundreds of thousands of people were slaughtered merely because they already possessed it; and this has been the source of the troubles which had followed these people ever since, as the spirits of those seven tribes that were slain, "nor show mercy," continue to seek their revenge, even to the present day. See Deuteronomy 2:31-36, 7:1-5 and 20:16-17; also Judges 3:29-30. Only by seeking forgiveness for this sin can they remove these punishments. To teach this and so "save these lost sheep" was Jesus' mission. Had he succeeded, the world would not be witnessing the present disturbances throughout that area.

So they would see the difference, Jesus pointed to his method, which was to show them the way to strengthening the quality of goodness in Man, and letting those who wished follow him.

4-6 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

This was to show that those who would follow Jesus would do so because they wanted to, for they understood where he was to lead them. On the other hand, another who might seek to lead these sheep elsewhere than they wished to go would not be listened to.

7-10 Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

Here Jesus clearly was referring to all the prophets who had been before him as having been the thieves and robbers of his sheep, destroying many. In witness of this, about half of the Old Testament's 57 "Miracles" were to kill or injure people, some "by the thousands." Those who "did not hear them" were those who preferred the life of goodness to one another and refused to follow the teachings of the prophets of those days. The Samaritans were an example of this as seen in the Parable of The Good Samaritan, chapter 26, although few understood who Jesus was.

11-14 I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catches them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine.

Once again, Jesus refers to those who had gone before him in speaking of the "hireling" who will leave the sheep to their fate "because he is an hireling, and careth not for the sheep." when they are threatened by wolves. This refers, of course, to the Old Testament spirit God, Jehovah, whose record had been similar to this and refused to continue to be their God when their sins became too much for him to control. This kind of behavior of Jehovah is described in Hosea 1:9-10 and 5:6 and 15; and in Amos 8:11-12. Jehovah was alluded to by Jesus as "an hireling" because of his covenant with Abraham "to be a god unto thee, and to thy seed after thee" for which Abraham and his seed were to receive "The Promised Land", described in Genesis 17:4-14.

15-16 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

This is the one place in all the New Testament where there is a clear statement by Jesus that he had come to save others in addition to the Jews. This is in contrast to Jehovah's statement in ***Amos 3:1-2****, "O children of Israel, you only have I known of all the families of the earth . . .", showing that this spirit God of the Old Testament had never been God to anyone but the Jews.*

17-18 Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

Jesus for the second time in this passage also foretells the sacrifice of his life, to save those sheep who will follow his teachings.

This bears witness to Jesus' plans to be crucified because he would otherwise not have specified so pointedly that it would be he to choose the manner of his death.

"That I might take it again" clearly shows his plans to come again.

"That I might take it again" and ". . . I have the power to take it again" is a clear testimony of ***reincarnation,*** *long mistakenly declared to be "heresy" or "anathma" by many Christian churches. In saying, "This commandment have I of my Father," Jesus shows us it was this which caused his life to be as it was, and that while Jesus had planned to do it when he had been in the spirit before he was born, his conscious mind in life on earth was not privy to this knowledge, except through his Father in heaven.*

19-21 There was a division therefore, again among the Jews for these sayings. And many of them said, He hath a devil, and is mad; why hear ye him? Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?

Again this shows the difficulty Jesus had in being believed, despite his healings.

22-24 And it was at Jerusalem the feast of the dedication, and it was winter. And Jesus walked in the temple in Solomon's porch. Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.
25-30 Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, who gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one.

This shows the attempts made by the Jews to force Jesus to declare himself to be a "Christ" or Messiah that was promised by Jehovah, as had been prophesied by the Old Testament in Psalm 2:6-12 and elsewhere, typified by ***Isaiah 55:4****, "Behold, I have given him for a witness to the people, a leader and commander to the people", which was surely not what Jesus was to be. As John pointed out earlier, had the Jews been able to make Jesus seem to do this in some way, they could then have had him thrown out of the synagogue for good, as mentioned in 9:22 in chapter 23.*

This shows also that Jesus was making a definite effort to avoid any mention of his Father in heaven to be construed as being their God of the Old Testament, because he always referred to him as "my Father in heaven" or just "the Father" and never "God". In this case, he also avoided any mention of his being the "Christ" of their meaning and instead, said, "the works that I do in my Father's name, they bear witness of me."

After pointing out that his teachings will tell people the way to eternal life, Jesus emphasizes that it is his Father in heaven who has these sheep under his control to protect them, and that no other spirit in heaven would be able to take them from his control. This of course could have meant only Jehovah, their God of the Old Testament. By "I and my Father are one," Jesus was saying that his Father in heaven was living in him as a Spirit of God and was doing his works of God, in all cases. He explained this more fully in 14:7-11 in chapter 35.

In this passage, Jesus for the second time mentions, "My sheep hear my voice, and they follow me" which means to tell us that those who seek goodness for themselves understand his teachings and listen to him. John follows this up later in ***1 John 4:6****, "We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error." While John here was speaking of testing the spirits who might seek to communicate with us from heaven, he was also telling us just what Jesus was saying in this passage. Inherent in this is the understanding that at no time does Jesus tell people what they should do except to advise that they do so for their own good. This is just the opposite to the way the God of the Old Testament taught obedience in fear of his wrath. Also inherent in this passage is that those who do not seek goodness in their lives will be the ones who will not understand nor like Jesus' teachings, nor will they be likely to listen to them.*

31-38 Then the Jews took up stones again to stone him. Jesus answered them, Many good works have I showed you from my Father; for which of those works do ye stone me? The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God. Jesus answered them, Is it not written in your law, I said, ye are Gods? If he called them Gods, unto whom the word of God

came, and the scripture cannot be broken; say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? If I do not the works of my Father, believe not me. But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him.

When the Jews sought to stone Jesus, he naturally began to search in his mind for a way to stop them, first making them state their reason. When they settled on the charge of blasphemy, thereby falsely accusing him of calling himself the Son of God, he quoted Psalm 82:6 in which a Holy Spirit was quoted to teach people of that time that they were themselves their own Gods and were not revering anything but their own selfish desires. However, the part Jesus quoted did not explain this interpretation, but made it sound as if those people were being praised instead of condemned, so as to make their scriptures appear to work against their arguments accusing him. That it did not mollify them is to be seen in the next verse when they sought again to take him into custody.

In explanation of this, it should be noticed that ***Psalm 82:6*** *is followed by, "I have said, ye are Gods; and all of you are children of the most High. But ye shall die like men, and fall like one of the princes. Arise, O God, judge the earth: for thou shalt inherit all nations."*

In further explanation, it should also be noticed that of the 88 times that Jesus named himself in the four Gospels, this instance is one of only three times where Jesus did not call himself "Son of man". His use of "Son of God" on this as on the other occasions was merely to mirror their opinion of what he had said, or believed in order to avoid being attacked. The true meaning of his use of the term "Son of God" is of course not the same meaning the Jews gave to it, and is fully explained in the course of discussing John 9:35-38, where it first appears, in chapter 23.

39-42 Therefore they sought again to take him: but he escaped out of their hand, and went away again beyond Jordan into the place where John at first baptized; and there he abode. And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true. And many believed on him there.

Here again we see how well Jesus' Father in heaven was able to protect him in such situations. That John the Baptist finally understood who and what Jesus truly was, despite the prophecies concerning himself in Malachi 4:5-6 by Jehovah, is evidenced here and other places. That John was not given the power to do miracles is significant and shows that there was no great power in heaven behind him as might have been expected by the prophecy in Malachi. This is because Jehovah, in the meantime, had not been heard from since about 395 B.C.

CHAPTER 25
Jesus Raises Lazarus From the Dead

Lazarus is raised from the dead.
"I am the resurrection and the life".
John 11

1-4 Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. (It was that Mary who annointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.) Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick. When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

The mention here that it was this Mary who had anointed Jesus and wiped his feat with her hair refers apparently to a later occasion described in 12:3-8. See chapter 27. This was also done for Jesus by another unnamed woman in a Pharisee's house thought to be at Nain and spoken of by Luke 7:37-38 and mentioned in chapter 15.

It is noteworthy that the story of Mary anointing Jesus, told of here and in John 12:3 as having taken place in Bethany at the house of Lazarus, Mary and Martha, was spoken of by Mark as having happened at the house of Simon the leper in Bethany, containing the same ensuing conversation at supper including the now well known "The poor we have always with us." See Mark 14:3. There is little question that it was John who gave the true story of this event.

5-6 Now Jesus loved Martha, and her sister, and Lazarus. When he had heard therefore that he was sick, he abode two days still in the same place where he was.

THE NATURE OF DEATH

This is the beginning of a rather remarkable story which dramatizes the power of a Spirit of God over the human body and its capacity to be healthy. There are two possible explanations for this story of raising a man from the dead, and only one of them is correct. The first is that he was not dead but in a coma, from which Jesus' words awoke him, and that this is what Jesus meant when he said, "This sickness is not unto death." However, when Jesus added, "but for the glory of God, that the Son of God might be glorified thereby", this insures that it was not this but a real healing to show the great power of the Spirit of God for the good of mankind and enhance Jesus' prestige among men, and thus increase the acceptance of his Word by those he sought to save. See 9:35-38, 10:31-38 and 11:5-6 for the meaning of "Son of God" as Jesus used this term.

The second and correct explanation is that Jesus' Father in heaven persuaded Lazarus' spirit, which had left his body after death to enter the body of Mary or Martha, to re-enter his body and restore his body functions. Reference to this phenomenon is found in Luke 8:55, chapter 11. The reason the spirit leaves after death is that it requires the blood circulation to be present to provide the electric current from which the spirit derives its capacity to manifest itself. When this is threatened, it is helped by those who love it in heaven to leave its waning source of life for a living person who loves it. It is this which explains why, in hospital life-saving emergency situations, it is known that a brain which has been without blood circulation for over five minutes usually cannot be restored to function as a full person. This is not because the brain has been damaged so much as because the spirit has left it. Normally three days is the limit for this to be done as Jesus did it because after that interval after death, all its odic bonds which tied it to its former body have been parted and it requires the help of a Holy Spirit to find its way back to it. This requires further explanation but, being somewhat lengthy, it is described in detail in a separate Discourse "On Healing".

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TO BE GLORIFIED

That Jesus would have chosen to remain where he was for two days upon hearing of Lazarus' sickness is something not understood by many. The reason was that Jesus had not yet been glorified by his Father in heaven and he was not yet sure just how much help he could give his friend Lazarus until he could confer with his Father in heaven and learn how it could be done. To be "glorified" by his Father in heaven, Jesus had to have accounted for good people's lives having been saved by his prayers to heaven to his Father who would then have them healed for his having asked for it. Thereby would enough power be gained in heaven by those doing Jesus' work. How many would be up to his Father in heaven. Judging from Jesus statement that Lazarus' sickness was "that the Son of God might be glorified thereby", it is to be assumed that it was decided by his Father in heaven to glorify Jesus after he would heal Lazarus, and that this is what was meant by verse 4 just above. Once Jesus would be glorified, he could then assign, through his Father in heaven, Spirits of God in heaven to be in people to help them do works of God through Jesus, using his power of the Spirit to heal. This is what was meant in Matthew 16:19 in chapter 18 by telling Peter and then in 18:18 in chapter 20 telling all twelve disciples, "Whatever thou shalt bind on earth shall be bound in heaven" and also later to all those to whom he and his Father in heaven assigned the name "sons of God" because they had also been "glorified" by his Father in heaven. This is what was meant by Jesus when he called himself only three times "Son of God" as explained by John 1:12 and 1 John 3:1, more fully discussed under John 9:35-38 in chapter 23. Once such a person had been "glorified", this remains with his spirit the remainder of his existence; and thereafter he would be known to be a Spirit rather than spirit, as this is the distinction made by John throughout his discussion of this subject in both his Gospel and his Epistle. This is true whether or not such a Spirit is ever again reincarnated. Should he be, it would be by his will for a work of the Holy Spirits and not because he would be drawn back for personal reasons. In such an event, he would be reglorified by healing several people of real goodness, with the help of his Father in heaven, before he would be able to use in his new life the powers which had previously been given him. This is because his new conscious mind would have to be conditioned to receive it.

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7-10 Then after that saith he to his disciples, let us go into Judaea again. His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again? Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because there is no light in him.

Jesus wanted to go back to Judaea because he wanted to return to where he had begun his new life, to help fortify his confidence in his own ability to do what he hoped for his friend Lazarus; and it did do this for him. His reference again to walking in the light and stumbling in the dark repeated the same theme he gave in 8:12 in chapter 22 and again in 12:35-36 in chapter 27, that his teachings were the light by which to see the path to everlasting life; and that if they were not followed in place of their present Old Testament teachings, there would be no chance of such a blessing being given them.

11-15 These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. Then said his disciples, Lord, if he sleep, he shall do well. Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep. Then said Jesus unto them plainly, Lazarus is dead. And I am glad for your sakes that I was not there, to the intent that ye may believe; nevertheless let us go unto him.

Lacking a message of any kind, this gives evidence of Jesus having been given the news of Lazarus' death by his Father in heaven. This is because a Spirit of God can maintain constant communication with anyone in whom he is interested, merely by the process of thought projection and reception with those spirits in heaven maintaining vigil in the other person's mind for their good. This is a constant phenomenon among those in whom our Father in heaven is interested, even in today's world; and this is the reason a prayer to our Father in heaven for one we love will always be heard.

Jesus makes a point here of showing how little the disciples understood Jesus when he spoke to them unless he spelled it out for them as in this case.

It is of great interest that Jesus was glad that he had not been with Lazarus to save him from death and gave the reason that it was for the disciples sake so they might see his power to raise the dead, and believe in him. That Jesus would allow Lazarus to be badly treated just to teach his disciples is not to be believed. Therefore, we must assume there was a reason that this was a blessing for Lazarus. Such a reason would be that his sickness was caused by a particularly evil person able to resume the attack upon him were Jesus merely to heal him, whereas by dying, Lazarus' body would be freed of the evil spirit which could then be coped with by Jesus' Father in heaven elsewhere after closing the re-

entry channels into Lazarus' mind so that bad spirit could never return. This is the most likely reason.

16 Then said Thomas, who is called Didymus, unto his fellow-disciples, Let us also go, that we may die with him.

This is so foolish a statement by a disciple that Jesus must have been very discouraged at times, as he surely was according to his own words elsewhere. It is interesting that John and others point out so frequently this complete lack of comprehension on the part of Jesus' disciples of what he was trying to tell them.

17-19 Then when Jesus came, he found that he had lain in the grave four days already. Now Bethany was nigh unto Jerusalem, about fifteen furlongs off: and many of the Jews came to Martha and Mary, to comfort them concerning their brother.

This gives important evidence that these two women who loved and were loved by Jesus, along with their brother, were Jews of such standing that their fellow Jews came to visit them from Jerusalem, about two miles away, during Lazarus' illness. This shows that Jesus was very fond of many Jews, but these were not of the kind typified by the Pharisees and Sudducees who were completely impervious to his teachings. This demonstrates that it was their religious beliefs and not their race, as such, which were the source of the animosities exhibited by them toward Jesus and his teachings.

20-22 Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house. Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee.

First, "Mary sat still in the house" while Martha went to meet Jesus was mentioned to point out again, as in Luke 10:38-42 in chapter 26, the difference between the two women: Martha, outgiving and a worker for Jesus and Mary less involved with Jesus' works. This passage also shows how deeply this Jewish family believed in Jesus. It was this faith which permitted Jesus to raise Lazarus from the dead.

"I am the resurrection and the life"

23-27 Jesus said unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this? She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, who should come into the world.

This shows again the strong faith this family had in Jesus being what he was, although he was never sure whether they were confusing him with the Old Testament prophesies of a Messiah-like Christ, meaning a religious and political leader, which Jesus surely never was intended to be, nor would be for their good.

The use of "Son of God" here was of course not by Jesus, and he did not correct Martha in this possibly because he had himself used the term in another sense and hoped she understood this meaning. This was discussed more fully under 9:35-38 in chapter 23, 10:31-38 in chapter 24 and 11:5-6 in chapter 25 as to its real meaning to Jesus and his Father in heaven.

ETERNAL LIFE

This now much quoted, "I am the resurrection, and the life", must not be confused to mean that all the goodness of the world must be resurrected through Jesus. This was never intended by him in this statement. What he meant was that those who would not otherwise be granted everlasting life in the spirit or on earth, could do so by believing in and living by his teachings. This is mentioned because so many seem to believe that this phrase can be used to signify that no one can enter into Jesus' heaven except through him alone. This was never intended by this phrase and would be a gross misuse of it to do so. This is because there are many, many fine peoples in the world who make fine homes for themselves in their people as their heaven, generating goodness about them of a kind similar to that taught by Jesus. Such people must never be made to believe that their goodness is less than is necessary for a fine life. Similarly, when Jesus said in **John 14:6,** "I am the way, the truth, and the life;" he meant if we have no other. The rest of that verse was a separate statement.

As is well known by now, Jesus' teaching that whoever believes in him or his teachings will never die refers to the life of the spirit of each such person, which is actually the real life of all of us, if we are permitted it. Thus our life in our present body is but one of many physical incarnations which have at intervals punctuated the continuing life of our spirit over the history of mankind. It was to prevent the interruption of this continuity that Jesus taught us that love is the way to eternal life. Therefore, it was not an ape who originated mankind but Man himself. However, these two did derive from the same stem in the animal world. The animal part of Man is of course but his physical heritage. It is the spirit in Man that distinguishes him from all other animals. While they, as all living things, also possess spirits of their own kind giving them a continuity of behavior, their evolution differed for reasons which will not be discussed here. It is only the spirit, therefore, which has made it possible for Man to raise the quality of his existence above that of the other animals. This was never meant to have an animal origin or influence as sometimes found in those cultures believing in transmigration of the spirit, whose development in quality of life has been commensurate.

* * * * *

28-30 And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee. As soon as she heard that, she arose quickly, and came unto him. Now Jesus was not yet come into the town, but was in that place where Martha met him.

As will be confirmed by the next verse, this is a most remarkable story in that the communication between Martha and Mary had to have been by Spirit words to each other, meaning that each had previously been given a Holy Spirit in her mind by Jesus who now were communicating with each other for the women's benefit and Jesus'. The reason for this in this instance was that not all the Jews comforting Mary, who "sat still in the house", would have been kind to Jesus and it was not wanted that they would know of his seeking Mary. The use of the word "secretly" is the nearest we have been given to tell us of this kind of communication between such blessed people.

30-35 Now Jesus was not yet come into the town, but was in that place where Martha met him. The Jews then who were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there. Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died. When Jesus therefore saw her weeping, and the Jews also weeping who came with her, he groaned in the spirit, and was troubled, and said, Where have ye laid him? They said unto him, Lord, come and see. Jesus wept.

When the reader of this is careful to note where each of the sisters were at this time, it is remembered that it was Mary who "sat still in the house." It was Mary, therefore, whom the Jews were comforting "in the house" and who, when she heard Martha's secret message to her, "rose up hastily and went out," followed by some of the Jews who clearly knew nothing of the secret message she had received, although they had been sitting with her to comfort her. This again confirms the nature of the message, explained in connection with the previous passage.

The last of this passage telling of Jesus' feelings as he faced the task he was undertaking is a very poignant story of itself. To understand it, it must be remembered that Jesus had just been "Glorified" by his Father in heaven, meaning, the last of the unkind spirits who had been about him or who had had odic ties of various kinds to his mind had been removed and all odic ties parted for good. This meant that for the first time, Jesus was free of any possible interference from such unkind spirits in the course of his doing his works of God, such as the formidable one he was about to undertake. However, not yet accustomed to this freedom from interference even though he had been told of it, Jesus was deeply troubled as he contemplated raising

someone from the dead for the first time. That it was so dear a friend only increased his concern that he might not do it properly. It was for all this that Jesus wept.

36-38 Then said the Jews, Behold how he loved him! And some of them said, could not this man, who opened the eyes of the blind, have caused that even this man should not have died? Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it.

When the Jews mistook Jesus' weeping as caused only by his sorrow at his good friend's death and then began listing his other healings such as the recent case of the man blind since birth whom he had healed, Jesus' misgivings at his ability to raise Lazarus began to overtake him anew. It was for this that Jesus "groaned in himself."

39-42 Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days. Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God? Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people who stand by I said it, that they may believe that thou has sent me.

It is significant to notice how Jesus prayed on this occasion, as if he were entirely concerned with the effect of it upon the others present rather than his own need. This was indeed the case, because it was his practice to do all his praying ahead of time so as to concentrate on the work at hand and his Father, "dwelling in him," would not need a vocal prayer to know his thoughts, as we see in John 14:10 in chapter 35 and elsewhere.

43-46 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go. Then many of the Jews who came to Mary, and had seen the things which Jesus did, believed on him. But some of them went their ways to the Pharisees, and told them what things Jesus had done.

This is to show that Jesus brought Lazarus back to life by telling his spirit to return to his body and cause him to live again. However, it was actually Jesus' Father in heaven who made these events take place, because he had taken possession of Lazarus' spirit from the moment he died. This was done to protect it from those spirits in the spirit world who, after having caused his death, might have wanted to continue to

harm him. When the mechanics of illness and death are well understood, events like this become less difficult to understand. This is a subject to be discussed in detail in a separate Discourse "On Healing." Luke's account of the raising of Jairus' daughter in 8:55 also spoke of the spirit's return to enliven the body. See chapter 11.

The notation here again on the behavior of some of the Jews who had witnessed Lazarus' resurrection to life on earth, as in the case of so many other miracles by Jesus, shows how even an act of such goodness as this did not prevent them from being cruel to him. This reflected how tight a hold the laws of the Old Testament had upon them. This bears witness to the evil in the minds of the people whom Jesus had come to help.

47-48 Then gathered the chief priests and the Pharisees, a council, and said, What do we? for this man doeth many miracles. If we let him thus alone, all men will believe on him: and the Romans will come and take away both our place and nation.

In recounting this supposed conversation between these people, John was letting us see how they were thinking in those days when Jesus was trying to teach them to be kind to one another.

49-54 And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad. Then from that day forth they took counsel together for to put him to death. Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, unto a city called Ephraim, and there continued with his disciples.

This shows the cold hearted way those people to whom Jesus had come to be kind went about seeking to undo his ability to teach them kindness to one another. The fact that it was the high priest who headed these activities against Jesus shows that it was those in authority in the temple who were behind it and that it was the Old Testament teachings which had taught them to be so.

The comment that Jesus would also "gather together in one the children of God that were scattered abroad" was an observation by John, although its editing and punctuation would make it seem to have been said by Caiaphas in his prophecy. It meant that Jesus would use the occasion of his crucifixion to unify his people on earth around his teachings and thus fulfill his mission by showing his willingness to die so they might believe in his Word and be able to be given eternal life.

55-57 And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves. Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast? Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should show it, that they might take him.

By this, John underlines the hypocrisy of these people.

CHAPTER 26
Jesus Explains What He Means by "God" and the Nature of Goodness

Jesus again calls attention to the innocence of children
Matthew 19:13-15

Then were there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them. But Jesus said, Welcome little children, and forbid them not to come unto me: for of such is the kingdom of heaven. And he laid his hands on them, and departed thence.

For the third time Jesus mentions the innocence of children and their freedom from ungoodness. This is also in Luke 18:15-17 and Mark 10:13-16.

Jesus discusses what he means by the word "God"
Matthew 19:16-17

And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments.

Here again, Jesus is emphasizing that to him "God" stands for love and goodness, as John explained it in his First Epistle 4:7-8 ending "For God is love." Thus, when Jesus refers to "Spirit of God," as does John in that Epistle 4:1-3, he means the spirits of good people in the spirit world who love others and help those in the flesh who do likewise. In this way he is contrasting this "God" with the personal spirit God, Jehovah, worshipped by the Jews. This is also in Luke 18:18-19 and Mark 10:17-18.

Jesus disusses the quality of goodness as related to wealth
Matthew 19:18-26

18-22 . . . if thou wilt enter into life, keep the commandments. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy mother: and, Thou shalt love thy neighbor as thyself. The young man saith unto him, All these things have I kept from my youth up: what lack I yet? Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me. But when the young man heard that saying, he

went away sorrowful: for he had great possessions.

23-24 Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven. And again I say unto you, It is easier for a rope to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

25-26 When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved? But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible.

*The explanation for Jesus having given this young man such a hard lesson is in verse 23, ". . . a rich man shall hardly enter into the kingdom of heaven." In saying this, Jesus was giving again the lesson he gave in **6:21**, "For where your treasure is, there will your heart be also." In both instances, Jesus had said this only to people who had put wealth and power ahead of all else, making these therefore their "God." Jesus was telling these people that they must first learn not to treasure wealth over goodness and love of others before they could begin to understand his teachings. This is what he meant by the ending of his lesson, "and thou shalt have treasure in heaven," meaning that this was the only treasure of real worth. This therefore was not to condemn the rich as such, but only those who prize riches over goodness.*

The last verse of this passage is perplexing to some, but it means only that when people are willing to be good to one another, which is "God" in Jesus' terms, then "all things are possible." This is the "God" in Man as compared to the Spirit of God in heaven, which is the quality of goodness in the spirit world. It was this thought in the beginning of John's Gospel that gave us the meaning of Jesus' word.

In passing, it is worth noting that the word "rope" appears in this meaning because the Aramaic word "gamla" means both rope and camel, as it has been mistranslated in the Bibles most available. Therefore, it is undoubtedly "rope" and not "camel" which was intended here as the correct translation. These two meanings of "gamla" may well be because in those days, ropes and cord of camel hair as well as goat hair were widely used. This passage is also in Luke 18:20-27 and Mark 10:19-27.

The parable of The Good Samaritan

Luke 10:25-37

25-30 And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbor? And

Jesus answering said,
30-35 A certain man went down from Jerusalem to Jericho, and fell among thieves, who stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.
36-37 Which now of these three, thinkest thou, was neighbor unto him that fell among thieves? And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

This parable was Jesus' way of teaching that goodness is in those who help even people from whom they will receive no thanks; and how the intolerant prejudice shown others made the Jews less good. The first part of this passage is expanded upon later by Luke in 18:18-30, which is also shown in Matthew 19:16-26, where it is discussed in detail just above.

An even more significant meaning to this parable that is seldom recognized is emphasized by Jesus having chosen to mention "a certain priest" and "a Levite," whose tribe was given custody of the administration of the law of Moses, as too cruel and callous to the evils of their days to assist the wounded traveler by the roadside. He was well aware that Moses himself was a Levite, so he thus was condemning them and all they stood for, in contrast to the kindness of the non-Jewish-Samaritan as someone who could be your neighbor to "love as yourself." It was to define what a neighbor should be that Jesus told this parable, as we see in verses 29-30.

Jesus teaches a lesson on how to listen to his teachings

Luke 10:38-42

38-40 Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house. And she had a sister called Mary, who also sat at Jesus' feet, and heard his word. But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.
41-42 And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled

about many things: but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

What Jesus meant was that while Martha was allowing her interest in Jesus' words to be distracted by the chores she chose to do, Mary had chosen to not miss anything Jesus had to tell them, and that this showed a better appreciation of what was of real worth than did Martha in doing her chores at that time.

Jesus reveals who will be responsible for "The Judgment" when he will be in heaven

Matthew 19:27-30

27-28 Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, That ye who have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. **29-30** And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life. But many that are first shall be last; and the last shall be first.

In response to Peter who had been upset by the hard lesson Jesus had given the rich man, Jesus was pointing out that the values Man puts on his achievements are not those which heaven puts on them, a lesson similar to that given the rich man. Therefore, many who are considered important in worldly terms will often be not well thought of in heaven. This is exactly what Jesus was also saying when he said of John the Baptist, "Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is the least in the kingdom of heaven is greater than he," as he put it in 11:11. See chapter 13.

In speaking of judgment day, Jesus' use of the word "regeneration" gives a stronger picture of what is to be accomplished. Nowhere else is that word used except by Paul in Titus 3:5. What Peter did not yet understand was what the judgment would be as Jesus explained it in John 12:47-48 in chapter 27: that all would be judged by their willingness to live by his Word, and not by any one authority or diety as in the past.

When he ended by saying that "many that are first shall be last; and the last shall be first," Jesus was again repeating the same thought he had expressed just above and in 11:11 in chapter 13 concerning John the Baptist, that many who are considered great in their life in the flesh will be humbled in heaven in the spirit, and many lowly shall be blessed. This same thought is expressed in Luke 18:28-30. See chapter 32. It is also in Mark 10:28-31.

PETER'S AUTHORITY

Jesus' promise that his twelve disciples would sit on as many thrones "judging the twelve tribes of Israel" tells us two things. First, it tells us that the disciples will become Holy Spirits in heaven and that they and Jesus will be the ones to judge and separate the good from the evil in all of these tribes, and not Jehovah as before. And second, because of this, it tells us that it was again not Peter alone to whom Jesus was to give this power, "Whatsoever ye shall bind on earth shall be bound in heaven," but to all twelve disciples, as he had said in 18:18. This demonstrates a second time that it was never his intention to invest Peter with any special authority, as one Christian doctrine has insisted upon interpreting this in establishing a Pope through Peter's "authority." This unfortunately contravened everything Jesus wanted to be made of his Word, by removing from it his intended purpose of teaching that Man in the flesh should learn to reach out to the goodness in Man in the spirit as his "Father in heaven" as his means of helping those he wished to be good to, and directly by his own prayer and not through a priest as in the Old Testament teachings. Instead, most churches teach that a personal God still rules in heaven as in the days of Jehovah, only now in three parts of which Jesus is one, in a trinity concept "considered a MYSTERY, i.e., its nature cannot be fully understood or known by human intelligence" according to most theologians and Christian teachers who defined it for The Columbia Encyclopedia. However, it is not to be supposed that Jesus would have given his life to teach us something we were never intended to understand! Such a thought is of course demonstrably untrue.

* * * * *

The parable of The Labourers In The Vineyard

Matthew 20:1-16

1-7 For the kingdom of heaven is like unto a man that is an householder, who went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the marketplace, and said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive.

8-16 So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the goodman of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, who have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong: didst thou not agree with me for a penny? Take that thine is, and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last: for many be called, but few chosen.

This teaches us that in the kingdom of heaven, all are equal if they do what is asked of them by those who have the right to do so. Those who are not happy with this arrangement are not thought to be equal thereafter and bring trouble to themselves. For this reason, it is not wise to seek advantage over your fellow man if you wish to do well in heaven. Each should have wanted to live up to the agreement he had made.

Jesus warns his disciples for the third time of his coming martyrdom

Matthew 20:17-19

And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them, Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again.

Here again Jesus tells his disciples of his coming suffering and death, so they will understand it to be not a miscarriage of his plans but the carrying out of his Father in heaven's plan for his martyrdom. The other two times previous to this were in 16:21 in chapter 18 and 18:22-23 in chapter 19, but it is not to be supposed that these were earlier than just prior to his death rather than at the intervals suggested by Matthew. See Mark 10:32-34.

This passage is also in **Luke,** worded rather meaningfully to show what Jesus meant in Matthew 5:17-18 in "fulfilling the law," as he did also later in 24:44 as here in **18:31-33:**

Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets **concerning the Son of Man** shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully treated, and spitted on: and they shall scourge him, and put him to death: and the third day he shall rise again.

In using the word "Gentiles" as those to whom Jesus would be delivered in both the Matthew and Luke versions of this, the King James may have been in error for it was always the chief priests and temple leaders who threatened Jesus and sought his death and never a "foreign" people as the word "Gentiles" would imply. The only other justification would be that Jesus meant that in persecuting him the Jews were placing themselves outside the pale of their kind.

Jesus defines the meaning of ministry

Matthew 20:20-28

20-23 Then came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father.

24-28 And when the ten heard it, they were moved with indignation against the two brethren. But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise domination over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

Once again Jesus teaches that worldly values of achievement are not as they are measured in heaven, as he explains to his disciples John and James that their mother's ambition for them was based on a false impression. This was because there were two Messiahs prophesied in the Old Testament: the "king-like Messiah" promised by Jehovah in Psalm 2:6-12 but who never came, and the "Suffering Messiah" sent by the Holy Spirits of heaven, who was Jesus, prophesied correctly in Isaiah 53. The mother had mistakenly assumed that Jesus was the former in making her request. On the contrary, Jesus' mission was one of suffering and ministering unto people and not to be a leader and be ministered unto, as he then explained to his other disciples who were indignant that he had agreed to let John and James share his mission and suffering in the days which would follow. Mark records this passage in 10:35-45 but attributes this request to Zebedee's children, John and James.

Confusion as to these two Messiahs, regarding both their source and the nature of their respective missions, still persists today. It is reflected in the words used at Christmas time in carols and church services as well as the wording of many public and private prayers mistakenly hailing Jesus as our deified "King." A special explanation of this and the prophecies concerning them will be found in Appendix II.

Jesus responds to a woman's blessing

Luke 11:27-28

And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou has sucked. But he said, Yea, rather, blessed are they that hear the words I speak, and keep them.

This passage appears only in Luke and may well reflect the kind of devotion that Jesus' goodness created.

CHAPTER 27
Jesus Reveals the Source of the Evil Seeking to Destroy Him

The parable of The Candle Under A Bushel, a third meaning
Luke 11:33-36

33-34 No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they who come in may see the light. The light of the body is the eye: therefore when thine eye is clear, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness.
35-36 Take heed therefore that the light which is in thee be not darkness. If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

Matthew refers briefly to this parable in his sermon on the mount in 5:15-16, but in 6:22 it also, as here, related to the health of the body, teaching the cause of most illnesses. This is the clue to the reason for Jesus' method of healing and why it so often required the casting out of unclean or evil spirits as part of it. It also explains why he so emphasized "resist not evil" and "turn the other cheek" to avoid encouraging any animosity in arguments which could generate evil consequences that could be a cause of illness to be given us. This is one of the most important single lessons of Jesus' ministry.

The lesson of the wilted fig tree
Matthew 21:18-22

18-19 Now in the morning as he returned into the city, he hungered. And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away.
20-22 And when the disciples saw it, they marvelled, saying, How soon is the fig tree withered away! Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done. And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

In this similitude, Jesus likened the fig tree to those who refuse to be good or to try to improve. In this case, Jesus used it to teach his disciples the power of faith in prayer. As in the reference to the mustard seed in 17:20, he mentioned the power of prayer to move a mountain. See chapter 18. However, in the parable of The Barren Fig Tree in Luke

13:6-9 told of in this chapter, the tree dresser asked his employer to not cut down the barren trees until he could fertilize them one more year, meaning that they should be helped and given another chance first. This was in contrast to the Old Testament methods under the law of Moses.

Mark's version in 11:12 is poorly worded because it can be misunderstood to mean that our own desires can be so gratified by prayer, which is of course untrue, for such prayers are seldom answered in our favor. This is well explained in 6:8 which ends, "for your Father knoweth what things ye have need of, before ye ask him." See chapter 6. Such misconceptions by Mark could be due to his never having known or seen Jesus, but it is not likely to be only this.

Jesus warns of dangers to the unpenitent

Luke 13:1-5

1-3 There were present at that season some that told him of the Galilaeans, whose blood Pilate had mingled with their sacrifices. And Jesus answering said unto them, Suppose ye that these Galilaeans were sinners above all Galilaeans, because they allowed such things? I tell you, Nay; but, except ye repent, ye shall all likewise perish.

4-5 Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay: but, except ye repent, ye shall all likewise perish.

This interesting passage which appears only in Luke carries still another warning by Jesus that the Israelites' behavior that resulted from their living by the law of Moses invited other troubles also to be visited upon them, including suffering at the hands of others. As elsewhere, he was teaching that only by ceasing their unkindness to others and seeking goodness through his teachings would they cease to be so afflicted. This is the key to the troubles that continue to follow these people, even today.

The parable of The Barren Fig Tree

Luke 13:6-9

6-7 He spake also this parable; A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground?

8-9 And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: and if it bear fruit, well: and if not, then after that thou shalt cut it down.

This was to teach these people to give a wrongdoer another chance by teaching him how to be better, before punishing him. This was a thought underlying much of Jesus' ministry.

"The poor always ye have with you. but me ye have not always."

John 12:1-8

1-2 Then Jesus six days before the passover came to Bethany, where Lazarus was who had been dead, whom he raised from the dead. There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.

3-6 Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment. Then saith one of his disciples, Judas Iscariot, Simon's son, who would betray him, Why was not this ointment sold for three hundred pence, and given to the poor? This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.

7-8 Then said Jesus, Let her alone: against the day of my burying hath she kept this. For the poor always ye have with you; but me ye have not always.

This story is self-explanatory, but it is of interest how differently it was told by Matthew and Mark. According to them, in Matthew 26:7 and Mark 14:3, it also took place in Bethany, but instead of Mary, it was "a woman"; instead of the house of Lazarus, it was at the house of "Simon the leper"; instead of Judas Iscariot, son of Simon, Matthew credited "the disciples" and Mark "there were some who" for the complaint that such oil should have been sold for the poor; and both also included the comment by Jesus that "the poor always ye have with you." Instead of the ointment being put on Jesus' feet, Matthew and Mark said the woman poured it over Jesus' head.

The only other case in the New Testament where a woman poured ointment on Jesus was in Luke 7:37 told of in chapter 15, but here it was a woman sinner at the house of a Pharisee who put the ointment on Jesus' feet and then wiped it with her hair to show her gratitude for his kindness in forgiving her sins. It was this that formed the basis for that lesson in forgiveness.

The high priests seek also to kill Lazarus because of his fame

John 12:9-11

Many people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead. But the chief priests consulted that they might put Lazarus also to death; because that by reason of him many of the Jews went away, and believed on Jesus.

Once again we see the callous way those Jewish priests of the Old Testament teachings sought to prevent Jesus' goodness from being well

known so he would not become a threat to their hold on the people through their temple laws.

Jesus' "triumphal" entry into Jerusalem

Matthew 21:1-9

1-3 And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, saying unto them, Go into the village before you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them.

4-7 All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. And the disciples went, and did as Jesus commanded them, and brought the ass, and the colt, and put on them their clothes, and they set him thereon.

8-9 And a very great multitude spread their garments in the way; others cut down branches from the trees, and strewed them in the way. And the multitude that went before, and that followed, cried, saying, Hosanna to the son of David: blessed is he that cometh in the name of the Lord; Hosanna in the highest.

Here we have one of the several instances of Jesus insisting upon fulfilling a prophecy, this one in Zechariah 9:9 ridiculing Jesus and his mission, as was the rest of the passage from which it was taken. His purpose was to bring to light the mocking nature of that prophecy, which contained so many threats by Jehovah against Jesus and his disciples should he come, rather than the "king-like Messiah" Jehovah had promised in Psalm 2:6-12 whom the Holy Spirits of heaven had refused to permit to be sent because of the unkindness of his planned rule and teachings. This is "the other Messiah" with whom Jesus is so often confused even today. By doing what he did in this instance, Jesus was showing who it was who sought to destroy him and his mission, so there would be no doubt that it was Jehovah and his followers who had planned this in the spirit world about 487 B.C. according to Zechariah.

This passage is found also in John 12:12-16 and in Luke 19:29-40 in which the last two verses are of special interest and are discussed immediately below. Mark 11:1-11 omitted any reference to Zechariah 9:9 as the reason for Jesus doing as he did, showing that he did not understand its meaning. It is clear that the crowds were actually mocking Jesus because they mistakenly believed he was claiming to be the "king-like Messiah" they had been promised would be in the line of David, for it is hardly reasonable that he would have been hailed in triumph on that Sunday and then tried, condemned and crucified only five days later.

John 12:16 reflects this,

These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things **unto** him,

as do the following verses in Luke's account.

Jesus reveals the true meaning of the crowd's behavior

Luke 19:39-40

And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.

The differences in the way this story was told in each of the four Gospels is a revealing reflection of their attitudes toward Jesus' mission. Matthew, Luke and John all reported it meaningfully for different reasons. Like John, Matthew included the quote from Zechariah 9:9 as the reason for Jesus doing this as he did. While Luke omitted that quote and showed he misunderstood it, he added another not mentioned elsewhere quoting Jesus' reply to the Pharisees' demand that he quiet the people's "acclamation" of him, ". . . if these should hold their peace, the stones would immediately cry out." Mark, on the other hand, omitted this reference to the quote in Zechariah entirely, making the crowd's behavior appear to have been real adulation instead of the derision that it was. As elsewhere, Mark's reporting of this showed how mistakenly convinced he was that Jesus was the "king-like Messiah" Jehovah had planned to send and prophesied in Psalm 2:6-12 rather than "The Suffering Messiah" sent by the Holy Spirits of heaven and correctly prophesied in Isaiah 53. In so doing, Mark again reversed the intended meaning of this passage that was stated correctly by the others who knew him, as in 41 other similar instances.

UNHOLY SPIRITS

The ending by Luke has great interest in that it tells a fact little known about the spirit. In saying "the stones would immediately cry out," Jesus was making the same assertion as by John the Baptist in Luke 3:8 and Matthew 3:9 in chapter 2 when he said, ". . . God is able of these stones to raise up children unto Abraham." The phenomenon of spirits living in stones and other material objects is mentioned in Habakkuk 2:10-11, Isaiah 2:10, 19-21; 26:19; 29:4; 65:4-5; Jeremiah 16:16; Daniel 12:2; Psalms 104:29 and 113:7. These refer to the fact that spirits of people who are so disliked that they are unwelcomed to live "in heaven" in the minds of living people as do normal spirits in the spirit world, are forced to exist in whatever material object is nearest them at the time of death. It is these who haunt houses. It is understandable that most people would not know of this.

In addition to his own reasons, Jesus meant by this that the spirits of the followers of Jehovah of the time of Zechariah who had made those threats to destroy him, and who were now spiritually dead and living in stones and other material objects, would cry out in protest were they to be deprived of this derision of him as he entered Jerusalem. Jesus was making sure that this unkind prophecy against him would be fulfilled, to show who it was that was trying to destroy his mission, meaning the high priests and powerful temple leaders.

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Jesus reveals the true meaning of the crowd's behavior (Continued)

John 12:17-19

John's account of this episode ends with this interesting comment:

The people therefore that were with him when he called Lazarus out of his grave, and raised him from the dead, bare record. For this cause the people also met him, for that they had heard that he had done this miracle. The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? Behold, the world is gone after him.

This is another case of those whom Jesus was seeking to help trying to prevent it, this time the Pharisees.

Jesus laments the fate he foresees for Jerusalem

Luke 19:41-44

And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

This prophecy was voiced earlier by Jesus in 13:34-35 and was what he had in mind in his comment to his disciples in Matthew 24:2 in chapter 29. He mentioned it again in Luke 21:6. Jerusalem's destruction by the Roman Emperor Titus in 70 AD was undoubtedly its fulfillment.

Jesus foretells his coming martyrdom

John 12:20-26

There are many thoughts here which have been commented upon in previous passages as they appeared for the first time. Therefore, only those which are unusual will be discussed here.

20-23 And there were certain Greeks among them that came up to worship at the feast: the same came therefore to Philip, who was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus. And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.

First we see that Philip was not as high on the list of Apostles as was Andrew, since he needed Andrew for support to see Jesus, John called attention to this here to show there was still a reluctance among Galilaeans to accept Jesus to be what he was and that Philip apparently felt this. This was because, as Jesus said, "A prophet is not without honour, save in his own country, and in his own house." See Matthew 13:57, chapter 15.

Here also is the use of the word "glorified" to represent his coming crucifixion rather than the explanation which was given when he used it in 7:37-39. See chapter 21. This was because his death on the cross was to heal multitudes and so glorify him, rather than a few as in the first instance. By giving his life in this manner, Jesus was the first in the history of mankind to be so glorified by his people in heaven.

24-26 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that loveth less his life in this world shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there also will my servants be: if any man serve me, him will my Father honour.

This was Jesus' way of saying that those who seek to glorify their life on earth as all there is to life, and who do not seek the way he was showing them, would never know life hereafter.

The theme that those who seek to save their lives shall lose it, and those who lose their lives for Jesus' sake shall never die is one that is mentioned in other connections by Matthew in 10:38-39 and 16:24-26. Paul expresses this beautifully in ***1 Corinthians 15:36,*** *". . . that which thou sowest is not quickened, except it die."*

Jesus acknowledges his willingness to be sacrificed for his fellow man

John 12:27-30

Now is my soul troubled; and what shall I say? Father, save me from this hour? but for this cause came I unto this hour. Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him. Jesus answered, and said, This voice came not because of me, but for your sakes.

As explained just above under 20-23, Jesus' Father in heaven confirms that this was his second glorification of him, when he would be crucified. The full explanation of this is given in chapter 25 under 11:1-4. This is the most important gift of God given to such a Spirit of God on earth as was Jesus at that time.

This evidence of a spirit voice speaking to a number of people in the daytime when "direct voice" is not possible is most convincing as it is worded, because it shows that not everyone heard it in the same manner. This is because we know that some have the capability of being more gifted than others in this way, so it is natural this would be reflected in the way they would hear it. In each case, however, it was heard within their eardrum, the difference in volume reflecting the nature of their gift. This all stems from the Spirit of our Father in heaven having visited each of their minds which told their ears to hear his words. This is known as clairaudience. This subject is also mentioned in 8:1-11 in chapter 22; 11:1-4, and 11:11-15 in chapter 25.

Jesus explains why he came

John 12:31-36

31-33 Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die.

THE CRUCIFIXION

This is a most important passage because it holds the key to much that is to follow. To understand it, one must recognize how futile it would have been for Jesus to have given his teachings, which were so different from those of the Old Testament, unless he were to also eliminate those who would have a reason to undo him and his Word. This Jesus did in this manner. By first persuading Jehovah to be no longer a God to these or any other peoples, Jesus removed the cause of the tragic consequences which flowed from Jehovah having promised Abraham and his seed the Land of Canaan, as "The Promised Land," even though it was already inhabited. This effort cost many hundreds of thousands of lives lost in the many battles which ensued as the tribes of Israel sought to capture it. The repressive laws of Moses and the pagan-like sacrifices on the alter to Jehovah taught cruelties to each other to be the order of the day. This was typified by the now famous rule of settlement of disputes based upon the principle of "an eye for an eye, a tooth for a tooth . . . ," which Jesus came to change into "turn the other cheek," "love one another," "forgive your enemies" and many other peaceful means of living together. "The prince of this world," meaning the evil influence upon mankind at that time, was the religious laws that ruled their lives. This helps us to know what Jesus was and the meaning of his teachings.

The second step in Jesus' plan was to also eliminate all those of Jehovah's followers who refused to know him to be their only hope of redeeming themselves from the evils of their ancestors' heritage to them, of which the slaughter of the first-born at the time of the passover was one of the cruelest. Why such events are still hallowed today by supposedly civilized people is beyond understanding. So it was by his crucifixion that Jesus would accumulate those who were determined to undo him, and cause their spirits to die with him. However, their spirits would never live again while his was resurrected. This is what Jesus meant by, "And I, if I be lifted up from the earth, will draw all men unto me." This is why the last line was added by John to draw attention to this.

This is the true meaning of the crucifixion and Jesus' resurrection. This is also the true reason Jesus was called "The Savior" because he saved us all from further influence in our heritages from those evil people whose seed Jehovah promised to spread into "all the families of the earth" in Genesis 12:3, 22:17-18 and 28:14.

Discussion of this subject will be continued in chapter 41.

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34-36 The people answered him, We have heard out of the law that Christ abideth forever: and how sayest thou, The Son of man must be lifted up? Who is this Son of man? Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.

Here Jesus repeats the same lesson that he is the light to show the way to everlasting life and avoid the evil of those times from being a part of the heritage of all peoples thereafter. This latter was the darkness he referred to.

This lesson was so important to Jesus he kept mentioning in every occasion he could. This is seen in John, particularly, in 1:5 (1); 3:19-20 (3); 8:12; 9:5 (23); 11:7-10 (25) and elsewhere in this and other Gospels.

Jesus' reference here to "the children of light" in verse 36 is not to be confused with his later reference to them in Luke 16:8 in chapter 30 emphasizing the evil flowing from the Qumran Brotherhood's strict adherence to the law of Moses in their Manual of Discipline, found among "The Dead Sea Scrolls." This is opposite to the basis for the present reference in John. While in Luke Jesus said that his listeners were to be wiser than those "children of light" of the Qumran Brotherhood, he was telling them here in John that it would be their following his teachings and forsaking the law of Moses which would bring them to the light.

John quotes Isaiah to show why Jesus encountered such resistance to his teachings.

John 12:37-41

37-38 But though he had done so many miracles before them, yet they believed not on him: That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?

39-41 Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. These things said Esaias when he saw his glory, and spake of him.

This is also a very misunderstood passage because it has been assumed that all this took place in a vision to Isaiah told about in 6:10, the first quote being taken from 53:1. This latter was not a Jehovah inspired vision but a real meeting with a Holy Spirit who was a Spirit of God in heaven who later became known as Jesus' Father in heaven and teacher of Jesus' Word, although it was not yet known as such at that

time. This will require some explanations but they involve so much not yet covered, this has been done in the Discourse "The Meaning of Jesus' Word." Suffice it to say, this Spirit of God had no connection with Jehovah, to whom Isaiah, customarily talked and was instructed by.

In reading this passage, it will be better understood if it is noted that in the first quote from 53:1, "The Lord" refers to this Spirit of God, not Jehovah, while in the second quote from 6:10, the "he" who hardened their heart and blinded their eyes to the Word of God of Jesus was Jehovah and many of his prophets. The words "The Lord hardened the Pharaoh's heart" or similar ways of saying it occur so many times in Exodus that only these are listed here: 4:21; 7:3, 13-14, 22; 8:19, 32; 9:12; 10:1, 20, 27; 11:10; and 14:8. This is the way people were in those days, but not the way of Jesus. Thus John is pointing out here that in Isaiah's time as well as now, Jehovah's influence and teachings contravened the Word of God as Jesus later taught it, to the point that it was never recorded in history before Jesus' time. This particular Spirit of God being quoted, who was later Jesus' Father, taught the same ideas in an effort to heal them from their evil ways.

This practice of "hardening a heart" was a favorite method used by Jehovah only, as recorded in the Old Testament, although others may well have also used it to cause people to do or not do things for which they later could be condemned. This was particularly true of Jehovah when he was preparing to get "his people" out of Egypt. Then he hardened the Pharaoh's heart against his demands for his people so he could later incite them against him and the Egyptians in what later became a slaughter of "the firstborn" under the direction of their God.

Thus, Jesus was calling attention here to this practice still being in existence among the Jews of the temple in Jesus' time, preventing many Jews from listening to Jesus' words for fear of being punished by the temple priests who still taught Jehovah's teachings. This is reflected in the next passage.

Many feared to confess belief in Jesus

John 12:42-43

Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God.

This is what Jesus had to overcome.

Jesus explains that his Father in heaven was living in him in the Spirit.

John 12:44-45

Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me seeth him that sent me.

Surely, no clearer way could be found to tell us that this Spirit of God whom Jesus called his Father in heaven was living in the mind of Jesus, as he explains more explicitly in 14:7-11 in chapter 35.

Jesus promises to light the way for mankind

John 12:46-50

46-47 I am come a light into the world, that whosoever believeth on me should not abide in darkness. And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. **48** He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.
49-50 For I have not spoken of myself; but the Father who sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

Once again Jesus repeats his lesson on his being the light to show the way to everlasting life, the other places having been listed under 12:34-36 just above. This time, however, he makes the point that it is not he but his Word which will determine whether a man is to be saved or not. If a man does not believe in his Word, then he does not believe in the goodness of Man being the measure of his worth, rather than material worth. This then judges him by his own word. Noteworthy is Jesus' declaration ". . . I judge him not . . ." showing Jesus' temperance so many fail to emulate in his name.

Again Jesus assures his listeners that it is not he but his Father in heaven who is the author of the words he speaks.

Jesus replies to those who demand by what authority he speaks to them

Matthew 21:23-27

23-24 And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority? And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by

what authority I do these things. **25-27** The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him? But if we shall say, Of men; we fear the people; for all hold John as a prophet. And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.

Jesus realized here that there was no way to prove the source of his knowledge to people such as these, who had no access to the same source as he. He had the same difficulty explaining this in Matthew 11:27 in chapter 13 and to Philip in John 14:7-11, chapter 35, when he tried to describe who his Father in heaven was and that he dwelt in him, as one with his mind. The question Jesus posed to them equally defied answering, and undoubtedly was inspired by his Father in heaven. This passage is also in Luke 20:1-8 and Mark 11:27-33.

CHAPTER 28
Jesus Discusses the Nature of an Evil Heritage

The parable of The Two Sons
Matthew 21:28-32

28-30 But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work today in my vineyard. He answered and said, I will not: but afterward he repented, and went. And he came to the second, and said likewise. And he answered and said, I go, sir: and went not.
31-32 Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him.

This means that when you are asked to do something for your own good by people known for their goodness, don't let your own stubborn selfishness keep you from it. Jesus was also pointing out that it is usually those who think themselves holy who are the least so. The use of John's words by Jesus to make his point was done to take advantage of John's popularity with those who would not have listened otherwise.

The parable of The Wicked Husbandmen
Matthew 21:33-46

33-35 Hear another parable: There was a certain householder, who planted a vineyard, and hedged it round about, and digged a wine press in it, and built a tower, and let it out to husbandmen, and went into a far country. And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another.
36-39 Again, he sent other servants more than the first: and they did unto them likewise. But last of all he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him.
40-41 When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, who shall render him the fruits in their seasons.
42 Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of

the corner: this is the Lord's doing, and it is marvelous in our eyes?

43-44 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

45-46 And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them. But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

This is a long parable to make a point which may not always be understood, that it is those who are rejected by people less good than they and who try to bend rather than resist their ungoodness who are well thought of in heaven. Once again this emphasizes that the world's measure of achievement is not that of heaven, a lesson repeatedly taught by Jesus.

Jesus' reference to Psalm 118:22-24 in mentioning "The stone which the builders rejected" was his way of using the words of others to point out Jehovah's persecution of Jesus. But later Jesus "became the head of the corner."

When Jesus selected this means of teaching these lessons, he had in mind the same story told to Isaiah by Jesus' Father in heaven in 5:1-10. It is unfortunately not well known that our Father in heaven as well as Jehovah also taught through Isaiah and a few of the other prophets, and that this is what accounted for many of the so-called "unresolved apparent contradictions" in the Old Testament, especially when they confronted one another as they did a number of times, sometimes within the same chapter. Much of this and also all of chapter 53 for example were given Isaiah entirely by Jesus' Father in heaven, and not by Jehovah as was true of the greater part of Isaiah. The story Jesus was quoting was:

Isaiah

5:1-2 Now will I sing to my well-beloved a song of my beloved touching his vineyard. My well-beloved hath a vineyard in a very fruitful hill. And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes.

3-4 And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard. What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?

5-6 And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down: and I will lay it waste: it shall not be pruned, nor

digged; but there shall come up briers and thorns: I will also command the clouds that they rain no rain upon it.
7-10 For the vineyard of the LORD of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry. Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth! In mine ears said the LORD of hosts, Of a truth many houses shall be desolate, even great and fair, without inhabitant. Yea, ten acres of vineyard shall yield one bath, and the seed of an homer shall yield an ephah.

While here it is the "briers and thorns" which were allowed to destroy the fruit of the vineyard rather than the husbandmen themselves, the vineyard was "the house of Israel and the men of Judah," who were allowed to destroy themselves by refusing to bring themselves forth as good fruit, meaning people of goodness to one another. Further in this long chapter, our Father in heaven went on to say,

15 And the mean man shall be brought down, and the mighty man shall be humbled . . . .
18 Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope . . . .
20 Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; . . .
23 Who justify the wicked for reward, and take away the righteousness of the righteous from him.

In citing this passage as the basis for his parable, Jesus was now pointing out how these people had also tried to dominate everyone they saw, even to the prophets who had come to save them from the consequences of their own iniquity. As he reminded them in his sad lament over them in Matthew 23:13-39, in verses 27-33, the temple leaders had killed many of those prophets, and they and their descendants must now suffer for it. See chapter 29. When the lord of the vineyard finally sent his own son, and he too was killed by them, this of course was Jesus. It is important to observe that their destruction was said here to have been the direct result of their own behavior and not the work of Jesus or his Father in heaven. This is why the miswording of verses 9-10 in Mark's version is known to be incorrect, as it causes it to mean just the opposite of this in 12:1-12. Luke's version is in 20:9-19.

The strongest point to be made here is that had the "vineyards" known as the Israelites been not led away from producing the "good fruit" expected of them, the world would not today be still suffering from the destructive influence of these ugly beginnings.

The parable of The Wedding of the King's Son

Matthew 22:1-14

1-6 And Jesus answered and spake unto them again by parables, and said, The kingdom of heaven is like unto a certain king, who made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding: and they would not come. Again, he sent forth other servants, saying, Tell them who are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise: and the remnant took his servants, and treated them shamefully, and slew them.

7-10 But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. Then saith he to his servants, The wedding is ready, but they who were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

11-14 And when the king came in to see the guests, he saw there a man who had not on a wedding garment: and he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen.

This tells us that in the kingdom of heaven, the Holy Spirits bless those who give their life refusing to bow down to tyrannical leaders, whether temporal or spiritual, and Jesus meant this particularly to refer to the cruel teachings then being given these people by the temple priests under the law of Moses. Verse 12, "And he was speechless," gave witness to the fact that Jesus was unwilling to defend himself against such as this, just as he later did before the high priests, told of in 27:12-14. See chapter 40. Verse 14 means that too few are willing to die to preserve goodness in the world rather than power.

Because this was a direct attack upon the laws of the temple priests, Jesus told this story in a manner to suggest another possible meaning, that the ill-dressed guest was killed for not honoring the king. This was to prevent his being attacked and possibly killed prematurely before his mission had been completed.

The king here is clearly the Old Testament God, Jehovah, who had forced obeisance to him by punishments under the threat of "the wrath of God." The king's son was meant to represent the "king-like Messiah" Jehovah wanted to send, whose advent would have destroyed any followers of Jesus.

Jesus' purpose in telling this parable was to make plain why he was willing to give his life for mankind, so people later would read this, and understand. But too many still put this "new wine" into "old bottles" and the wine has suffered as Jesus warned in Luke 5:37-38, told in chapter 10.

Render therefore unto Caesar the things which are Caesar's

Matthew 22:15-22

Then went the Pharisees, and took counsel how they might entangle him in his talk. And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Caesar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Show me the tribute money, and they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's. When they had heard these words, they marveled, and left him, and went their way.

This reply of Jesus when the Pharisees tried to entrap him was his way also of saying that in life, Man must pay his obligations to his fellow man just as he should to the Spirit of God as Jesus taught God to be, which is Man's capacity to love others. This was another way of saying to them that when a person is good to his fellow man, he is good to the Spirit of God, since "God is love," as John explained in his First Epistle 4:7-8. This passage is found also in Luke 20:20-26 and Mark 12:13-17.

Jesus teaches that there is no marriage in heaven

Matthew 22:23-30

23-28 The same day came to him the Sadducees, who say that there is no resurrection, and asked him, saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother. Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother: likewise the second also, and the third, unto the seventh. And last of all the woman died also. Therefore in the resurrection whose wife shall she be of the seven? for they all had her.

29-30 Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

This tells us all that the spirits of those who have been married in the flesh do not remain as married couples in the spirit after death. This does not mean that there is not a bond between them in the spirit, as there will indeed be between those who have loved well, but they will be joined as part of a spirit family as helpers to someone loved in common in whose mind they will live, often their child, or in each of two children in need of them, or if not, in someone close to them.

The situation which caused the seven brothers to inherit the same wife stems from a law of Moses stated in Deuteronomy 25:5-10 which decrees that a man must "go into" his brother's widow to wife if she were childless so the first child can inherit the estate of the deceased brother. Should the brother refuse, the law continues, "Then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not build up his brother's house." Subsequent children then inherit from their natural father. In the story told here, this happened to this widow seven times. Inasmuch as the living brother was almost always already married, this law forced people in such cases to be polygamous, which encouraged it to be followed in other instances not required by law among the Israelites. This was something Jesus did not comment on, but he took occasion to emphasize, "and they twain shall be one flesh . . . wherefore they are no more twain, but one flesh," in ***19:5-6.***

The provision that the widow if refused must "loose his shoe from his foot" is explained well in Ruth 4:7, "Now this was the manner in former time in Israel, concerning changing, for to confirm all things; a man plucked off his shoe, and gave it to his neighbor: and this was a testimony in Israel." Thus, when the widow did this, she was declaring him not a reliable man to make agreements with and not fit to use his shoe as testimony that his word was good. This multiple marriage law was known as Levirate marriages which were limited to polygyny (multiple wives) as opposed to polyandry (multiple husbands) in the Old Testament.

Luke tells this story in 20:27-36, and Mark in 12:18-25.

CHAPTER 29
Jesus Promises to Destroy the Law of Moses and Its Doctrines

God is not the God of the dead, but of the living
Matthew 22:31-33

But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living. And when the multitude heard this, they were astonished at his doctrine.

This was another of those times when Jesus masked his meaning in words which could be interpreted two ways, but which would be understood by those who knew his teachings. What he meant was that the God who spoke these words in Exodus 3:6 was the personal spirit God, Jehovah, of the Old Testament. He then went on to point out, however, this was not the true God in Jesus' terms (as explained in John's First Epistle 4:7-8 as the love of one another), for he was the God of the spiritually dead from the cruelty that resulted from his teachings of "an eye for an eye" that Jesus came to teach them to forsake. By teaching people to be good to each other, to seek this quality of God in Man, Jesus showed us that he was to be "the Way" to Eternal life and our Saviour from our evil heritage. By showing us in this way that "God" to us should no longer be thought of as a personal God as was Jehovah, Jesus made certain that we should know that he had no connection with Jehovah or his teachings through the prophets as many would still want us to believe in contradiction to these and others of his teachings such as Matthew 13:17, even today. See chapter 14.

The other way Jesus meant this to be understood can best be recognized by remembering that only Jesus ever promised that his listeners would be able to enter into his Father's world of the spirit which he called "the kingdom of heaven." This is a state of the mind when we pass from this life in the flesh which enables us to continue to live in the minds of others as an additional thought producing entity in addition to their own, as was shown in John 14:10 and 20 in chapter 35 and in Matthew 10:19-20 in chapter 12. In this way are we able to contribute to the lives of those we love while we ourselves are living "in the spirit." This life in "the kingdom of heaven" was never offered to those who lived under Jehovah's rule, nor do these words appear anywhere in the Old Testament. This was because Jehovah's rule was as the law-giver to the people of Israel — "the living" — and was not concerned with giving them a well ordered life in the spirit world when they would be dead. This is what Jesus meant to tell them here in saying of their God Jehovah, "God is not the God of the dead, but of the living," in a double entendre to mask his intent. The only "heaven" of

which Jehovah spoke, or the place a person goes when he leaves this life, was mistakenly said to be celestial in its physical sense, and this was where Jehovah and his many followers were said to live.

This was the difference that gave Jesus the ability to give mankind the gift of Eternal life that had not heretofore been made known or available to these people. Had it not been for this, there could not ever have been a Christian religion today, for it was through this that Jesus was able to return to give us his teachings by inspiration through his apostles and continue to do so through others in his efforts to make known the true words of his ministry.

This passage is to be found also in Luke 20:37-40 and Mark 12:26-27, but in slightly different words.

The Pharisees try to entrap Jesus

Matthew 22:34-36

But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together. Then one of them, who was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the law?

On these two commandments hang all the law and the prophets.

Matthew 22:37-40

When those who opposed Jesus tried to entrap him by asking still another question which they supposed he couldn't answer without endangering himself at their hands, Jesus replied, but in a way not to entrap him, when they asked, "Which is the great commandment in the law?", meaning the law of Moses. The cleverness of Jesus' answer is still not appreciated by many.

37-40 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.

The first of these is from Deuteronomy 6:5, the second from Leviticus 19:18 with surely no previous connection with each other until Jesus so used them for this purpose.

In other words, in saying, "And the second is like unto it," Jesus was saying that to "love thy neighbor as thyself" is the "God" quality in Man as he teaches it and the "God" we should love "with all thy heart . . . ." That Paul thoroughly understood this is revealed in Romans 13:8-10 and Galatians 5:14. Therefore it was Jesus' teaching that it was Man's capacity to love and be good to others which was Man's best hope for salvation and that this therefore should be his "God." In other words,

"God" is that discipline that determines a person's life motivations, *and this should be love if "eternal life" is to be achieved. This is what Jesus meant by his commandment "love one another," and what John meant in the passage 1 John 4:7-8 which ends with the words, "for God is love." This was in direct contrast with the God of the Old Testament who had been a personal "God" in the form of a spirit in heaven who called himself Jehovah, and who described himself as the "Creator," "God almighty" and a number of other names to generate people's awe and respect. By contrast, in 177 mentions of his Father in heaven, Jesus never once called him "God," nor used the word "God" in any but his own terms, as a person's love for another. This was because his Father in heaven was not "God" but a beautiful "Spirit of God" who loved others enough to devote his existence to helping those who loved and helped others. This is why the words "Almighty God" appear nowhere in the New Testament, nor "Creator," "divine" nor "Will of God" anywhere in the Gospels.*

Mark's reporting of this passage in 12:28-31 was misworded so the point Jesus was making was absent.

THE HOLY SPIRIT

To understand what a "Spirit of God" is, we must remind ourselves what a "spirit" is by remembering that each of us has two minds: the conscious mind we live, breathe and eat with, and the inner mind which is rather like a computer in that it stores all the thoughts of the conscious mind as they are experienced but is seldom active itself. This inner mind is our spirit. When our body dies, this inner mind, or spirit, then detaches itself from our material brain and becomes a true spirit in heaven, attaching itself to the brain of whomever it was most loved by when it lived in its own body. When such a spirit devotes its existence to using its newly acquired capacity to be a fully functioning mind of its own to influence its host's mind for the sole purpose of helping him be good to others, he can then become eventually what Jesus called a "Spirit of God." This means a spirit in heaven whose sole activity is the helping of living people who do good works for others, because of the "God" in them; "God" being love. It was an especially beautiful Spirit such as this, sometimes called a Holy Spirit, who was Jesus' Father in heaven.

To become a Spirit of God in heaven, one must first become such a spirit in their life on earth, by devoting their life to the good of others in the context of the real teachings of Jesus as John told it in his Gospel and in his First Epistle up to 1 John 4:8. One must also understand why Jesus so emphasized that we should love one another and be forgiving, regardless of who is at fault. When such a person does understand these things, he is then helped by those "Spirits of God" John told us of, not only in his work for the good of others but also as to his own welfare. Unhappily, the present use of Jesus' words in most church services makes such an understanding not possible, because they are taught to use his Word as if it were in some way connected with the teachings of the Old Testament. Actually, it was these teachings of "an eye for an eye, a tooth for a tooth" which Jesus had come to undo, as witness his sermon on the mount and more than eighty other passages, as shown in Appendix I. What happens when one attempts to mix these two teachings was well described by Jesus in Luke 5:33-39 when he said it was like putting new wine into old bottles. It only adulterated the wine and burst the old bottles. Or like patching an old garment with new cloth, for "the piece that was taken out of the new agreeth not with the old." Yet this is exactly what we are even now being asked to do, despite this clear warning. Therefore, it is essential first to understand this if we are to know the true meaning of what is meant by "Spirit of God," "The Comforter" and "the Spirit of truth" whom Jesus promised would help us, as told in John chapters 14 to 16, as well as the meaning of this passage.

In the New Testament there is only one so-called "Holy Ghost" mentioned as it was written in the Vulgate Bible in the 4th century, which is actually a mistranslation which should have been rendered as "Holy

Spirits," in the plural except when speaking of an individual Holy Spirit in a specific situation. **John** explains this in **14:16-17** and **26,** and **15:26,** and his **First Epistle 4:2-6** amplified by **7-8.**

John

14:16-17 And I will pray the Father, and he shall give you another comforter, that he may abide with you forever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

14:26 But the Comforter, who is the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

15:26 But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, who proceedeth from the Father, he shall testify of me.

1 John

4:2-3 Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of anti-Christ, whereof ye have heard that it should come; and even now already is it in the world.

4:4-6 Ye are of God, little children, and have overcome them: because greater is he that is in you than he that is in the world. They are of the world: therefore speak they of the world, and the world heareth them. We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the Spirit of truth, and the Spirit of error.

4:7-8 Beloved, let us love one another: for love is of God; and everyone that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love.

When these thoughts are thus all put together, it then becomes clear that Jesus was seeking to teach us all to love one another as our neighbor because in so doing we were also reaching out to this communion of Spirits of God in heaven whom he referred to as his "church" in speaking to Peter in 16:19 and again by inference to all his disciples in 18:18. When this is realized, we soon see that Jesus meant us to reach these Holy Spirits in heaven through prayer to "Our Father who art in heaven . . ." as he instructed us in 6:5-15, in his sermon on the mount. Thus it is those prayers one says from their own thoughts which are heard and acted upon in heaven, and not those which have been said in our behalf by someone else, for then his mind is the one in it instead of the mind of him who wished to say the prayer. Until these lessons are learned, mankind will never know that his prayers that are addressed otherwise are not directed to this "Spirit of God" in heaven Jesus so explicitly taught us to pray to as "Our Father who art in heaven," and in no other way.

* * * * *

Jesus demonstrates that he is not the son of David

Matthew 22:41-46

While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? whose son is he? They say unto him, The son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son? And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.

This is a greatly misunderstood passage, "the Lord" being assumed by many to be Jesus according to him in these verses. In his answer, Jesus quoted Psalm 110:1 in which David said "The LORD," who was Jehovah, "said unto my Lord," who here was said to be Jehovah's "son" whom he planned to send as his "Messiah," "Sit thou on my right hand . . . ." It was this Messiah who was to have been the one so often referred to as "in the line of David." In quoting this, Jesus was letting them assume that he was that "Messiah" whom David called Lord in this passage just to make the point that he was not the son of David whose sinful heritage and behavior could hardly have produced a Jesus. Actually we know that he was not that "Messiah" known as the "king-like Messiah" planned by Jehovah, for he never came, but was "The Suffering Messiah" correctly prophesied in Isaiah 53. When Psalm 2:6-12 and others prophesying Jehovah's Messiah are read, it is clear that this description could never fit Jesus. See Appendix II. The use of the word "Christ" here in verse 42 confuses many who do not realize its Hebrew meaning to be of any Messiah. Here it meant the one Jehovah promised, not Jesus. This passage is also in Luke 20:41-44, and Mark 12:35-37.

Jesus teaches some Jews how their law of Moses hurt their people

Luke 13:10-17

10-13 And he was teaching in one of the synagogues on the sabbath. And, behold, there was a woman who had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity. And he laid his hands on her: and immediately she was made straight, and glorified God.

14-17 And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day. The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to water-

ing? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day? And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

Jesus again denounces those who follow the law of Moses

Matthew 23:1-8

1-4 Then spake Jesus to the multitude, and to his disciples, saying, The scribes and the Pharisees sit in Moses' seat: all therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers.

5-8 But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi. But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren.

*Here, Jesus expands on the thought he had expressed in **5:20** in his sermon on the mount, "Except your righteousness exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." In doing so, he again points out that the cause of their sin against their fellow man is the cruelties they have learned through following the law of Moses. Nevertheless, Jesus warns his disciples to observe their customs so as to avoid punishment at their hands. In Mark 12:38-40 and **Luke** 20:45-47 are the contents of verses 5-8, and in **14:7-11** Jesus teaches his disciples how to learn from this:*

In using the word "Master" here in verse 8, "teacher" would have better reflected this meaning of that Greek word.

Jesus teaches a lesson on humility

Luke 14:7-11

7-9 And he put forth a parable to those who were bidden, when he marked how they chose out the chief rooms; saying unto them, When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him; and he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room.

10-11 But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh he may say unto thee, Friend, go up higher: then shalt

thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

This was the same lesson Jesus gave "to the multitude, and to his disciples" in Matthew 23:6 in denouncing those who followed the law of Moses just above. The 12th verse following that passage is the same verbatum as ended Luke's passage in verse 11 here.

Jesus again denounces the followers of the Old Testament teachings

Matthew 23:13-39

This condemnation of the scribes and Pharisees is the most powerful statement of Jesus' position in relation to them that could possibly be made. To appreciate its full force, each part of it should be studied separately. The significance of this attack by Jesus is seen when it is recognized that the scribes were the ones responsible for interpreting the law of Moses on behalf of the temple priests, and that the Pharisees were the titular leaders of the most powerful religious order which dominated the administration of this law under the direction of the temple priests. In this role, they insisted that everyone be cast in their mold or be punished with cruel methods which even included threats to kill Jesus because he healed the blind and the lame on the sabbath. It was this outgrowth of their laws and teachings which caused Jesus to be so unalterably opposed to them and all who supported these people. The very length of this list of particulars testifies to the depth of his opposition. See Luke 11:37-54.

13 But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither allow ye them that are entering to go in.
14 Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.
15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.
16-22 Woe unto you, ye blind guides, who say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold? And, whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty. Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift? Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

23-24 Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. Ye blind guides, who strain at a gnat, and swallow a camel.

25-26 Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also.

27-28 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

29-33 Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them who killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

34-36 Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation.

37-39 O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them who are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

Jesus adds to this warning later in Luke 13:34-35 and 19:41-44.

Jesus promises to destroy the power of the law of Moses

Matthew 24:1-2

And Jesus went out, and departed from the temple: and his disciples came to him for to show him the buildings of the temple. And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

Coming as it does, immediately following the previous passage, this is possibly the way Jesus told his disciples what he planned for the teachings of the Old Testament and all the trappings that went with it. Or he may have once again been prophecying the coming destruction of Jerusalem in 70 A.D. The warning in verse 2 was also to be found in Luke 19:44, chapter 27.

Jesus warns against the doctrines of the Old Testament

Luke 12:1-3

1 In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.

2-3 For there is nothing covered, that shall not be revealed; neither hid, that shall not be known. Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.

This is one of the many times Jesus gave this warning against these teachings, one of the most explicit of which is in Matthew 16:5-12 in chapter 17, which is also the meaning of the parable of The Leaven, in Matthew 13:33, chapter 14. Jesus uses leaven frequently to represent corruption.

The last part of this passage was included among Jesus' instructions to his new disciples in Matthew 10:5-42, seen in chapter 12, rather than in this connection. Luke in 8:16 as well as Mark in 4:21 also used this passage in still another connection to give a third reason for the parable of The Candle Under The Bushel. Here, Jesus is revealing that one of his purposes is to remove the secrecy of the activities of the high priests that took place behind the veil of the temple in order to play upon the people's fears of the unknown. This is why it was said that "the veil of the temple was rent in twain from the top to the bottom . . ." at the moment of his death on the cross, in ***Matthew 27:51, Luke 23:45*** *and also* ***Mark 15:38.***

Jesus defies Herod

Luke 13:31-33

The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee. And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third day I shall be perfected. Nevertheless I must walk to day, and to morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem.

In obtuse language, Jesus was sending a warning to Herod that he would never kill him in the Spirit, for that was his strength, when he would be resurrected the third day. Meanwhile he would continue his work and ministry in Jerusalem, for it was only the priests and temple leaders of Jerusalem who ever killed the prophets, as they would him.

CHAPTER 30
Jesus Teaches of Generosity and of Selfishness

The parable of The Rich Fool
Luke 12:13-21

13-15 And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me. And he said unto him, Man, who made me a judge or a divider over you? And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.
16-19 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.
20-21 But God said unto him, Thou fool, this night thy soul will be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God.

This parable is a companion to the parable of The Friend At Midnight in that it also emphasizes how poorly heaven regards those who enrich themselves and ignore the needs and love of others, which is what Jesus meant by being "rich toward God."

Jesus heals a man with dropsy on the sabbath
Luke 14:1-6

1-4 And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him. And, behold, there was a certain man before him who had the dropsy. And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day? And they held their peace. And he took him, and healed him, and let him go;
5-6 And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day? And they could not answer him again to these things.

This was an identical situation as described earlier in 13:10-17 in chapter 29 and Matthew 12:9-13 in chapter 11.

Jesus teaches a lesson on generosity

Luke 14:12-14

Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again, and a recompence be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

This combined the lesson given in the parable of The Good Samaritan in 10:30-37 previously discussed in chapter 26 and in the parable which immediately follows:

The widow's mite

Luke 21:1-4

And he looked up, and saw the rich men casting their gifts into the treasury. And he saw also a certain poor widow casting in thither two mites. And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all: for all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.

This well known lesson appears also in Mark 12:41-44.

The parable of The Great Supper

Luke 14:15-24

15-17 And when they that sat at meat with him understood these things, he said unto them. Blessed is he that shall eat the bread that I give; in the kingdom of heaven. Then said he unto them. A certain man made a great supper, and bade many: and sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.

18-21 And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and showed his lord these things.

21-24 Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the Lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, That none of those men who were bidden shall taste of my supper.

When this man gave only to those who could return it in kind, he found that it was not really appreciated. In doing what he finally did, he gave to please others rather than himself, the lesson Jesus intended in this parable and in this comment to them "that sat at meat . . ." in verse 15.

Jesus tells what it means to be his disciple

Luke 14:25-26

And there went great multitudes with him: and he turned, and said unto them, if any man come to me, and forsake not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

Here, Jesus is telling his disciples that to follow him, they must give him their first loyalty and be just as a bride in forsaking her parents after the wedding.

The parables of Building The Tower and The King Going To War

Luke 14:28-33

28-30 For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build, and was not able to finish.

31-32 Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

33 So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

This in different terms tells the same lesson as the preceding passage.

Jesus gives two important instructions to his disciples

Matthew 23:9-12

9 And call no man your father upon the earth: for one is your Father, who is in heaven.

10 Neither be ye called masters: for one is your Master, even Christ.

11-12 But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

Jesus in a more specific way tells his disciples and others to not look to their parents for their real teachings to live by if they would learn to live at peace with one another, but only to "Our Father who art in heaven" through Jesus' Word. This was because their parents were still believing in the Old Testament prophets and the law of Moses he had just referred to, to which Jesus in this way was again stating his firm opposition because of the cruel behavior it generated.

This is also a firm statement to those in the present day priesthood who allow or encourage their parishioners to call them "father" that this was Jesus' explicit instruction to them not to do so.

At the same time, Jesus warned his disciples to never pervert his teachings to their own taste or to accommodate others, for his Word should never be directed to any objectives other than those for which he gave it. This was because Jesus did not wish his disciples to become temporal leaders as had been planned for the Messiah Jehovah had wanted to send but who never came, but rather to concentrate on enriching the spirit by improving the quality of life through goodness and learning to love one another. Jesus emphasized this by repeating the admonition given in 20:25-28 to remember that they were there to minister unto others and not to exalt themselves.

The ending of verses 8 and 10 "even Christ" must be a spurious gloss, for Jesus never would have said this of himself, especially in this context.

The parable of The Lost Piece of Silver

Luke 15:8-10

Either what woman having ten pieces of silver, if she loses one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbors together, saying, Rejoice with me; for I have found the piece which I had lost. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

This is of course a companion parable to The Lost Sheep in Matthew 18:12-14 shown in chapter 19. These two are also in turn companion parables to:

The parable of The Prodigal Son

Luke 15:11-32

11-13 And he said, A certain man had two sons: and the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

14-16 And when he had spent all, there arose a mighty famine in that land; and he began to be in

want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

17-19 And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants.

20-24 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it; and let us eat, and be merry: for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

25-28 Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing. And he called one of the servants, and asked what these things meant. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. And he was angry, and would not go in: therefore came his father out, and entreated him.

29-30 And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends: but as soon as this thy son was come, who hath devoured thy living with harlots, thou hast killed for him the fatted calf.

31-32 And he said unto him, Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

In addition to the lesson of the previous two parables, this one also taught that there was more rejoicing in heaven in the reclamation of such a sinner than over a person's goodness who had never been tempted.

The parable of The Unjust Steward

Luke 16:1-13

1-2 And he said also unto his disciples, There was a certain rich man, who had a steward; and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward.

3-4 Then the steward said within himself, What shall I do? for my

lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.

5-7 So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord? And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore.

8-9 And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light. And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.

10-13 He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own? No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

*In this parable, Jesus tells his disciple a most valuable lesson in teaching them to be good to all those also who are not able to meet the requirements of a disciple. In doing so, he points out that should they themselves sometime fail to meet these requirements, they might be glad to have these others as friends in whom they might one day be therefore welcomed to live in the spirit in seeking eternal life. This is because after death, a person's spirit must have someone willing to welcome him to live in him in the spirit or he must be relegated to live in material objects, with a very doubtful future. Also in doing this, they will be able to restore themselves to grace in heaven and make up for their failure. The words in verse **16:9** are remarkable in that they give a firm picture of what eternal life is, and why goodness to others is essential to it:*

Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.

Jesus' reference here to "the children of light" in verse 8 is explained in the Qumran Scrolls, commonly known as "The Dead Sea Scrolls," especially in The Manual of Discipline which in 1:10 speaks of "the children of light" as people to be loved and "the children of darkness' as those to be hated. The brotherhood who wrote these rules of conduct were committed to adhere strictly to the law of Moses nor deviate from it for fear of cruel punishment by their fellows. As in John 12:36 discussed in chapter 27, Jesus here was emphasizing the evil of such attitudes required by the law of Moses by pointing out that his listeners'

generation were learning to be wiser than this through his teachings. This is but a fraction of the supplementary enlightenment to be gained from these Scrolls.

Jesus teaches that what Man values in life in the flesh is often measured as least in heaven

Luke 16:14-16

And the Pharisees also, who were covetous, heard all these things: and they derided him. And he said unto them, Ye are they who justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of heaven. The law and the prophets were until John: since that time the kingdom of heaven is preached, and every man presseth into it.

The thoughts in this passage were taken from the lesson Jesus gave in Matthew 11:11-13 discussing John the Baptist as a reincarnation of Elijah. This is shown in chapter 13. Jesus' remarks here in Luke, "that which is highly esteemed among men is abomination in the sight of heaven" corresponds with Jesus' assessment of John the Baptist in ***Matthew 11:11,*** *"Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he." In ending the passage here, Jesus proclaimed that his teachings were replacing those of the prophets which people were then abandoning.*

The parable of The Rich Man and Lazarus The Beggar

Luke 16:19-31

19-24 There was a certain rich man, who was clothed in purple and fine linen, and fared sumptuously every day: and there was a certain beggar named Lazarus, who was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels unto Abraham's bosom: the rich man also died, and was buried; and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

25-28 But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they who would pass from hence to you cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee there-

fore, Father, that thou wouldest send him to my father's house: for I have five brethren; that he may testify unto them. Lest they also come into this place of torment.
29-31 Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham; but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

Here, it was Abraham, the patriarch of the tribes of Israel, who declared that there would be many not to be saved because the teachers of Moses' law in heaven failed when they tried, and had had no saviour to send mankind as Jesus was to be. In this way, Jesus told the Pharisees that there was no other Messiah to come such as Jehovah had promised to send in Psalm 2:6-12, Zechariah 6:12-13 and Isaiah 32:1-3. The point Jesus made here in verse 31, he also made in ***John 5:46****, saying, "For had ye believed Moses, ye would have believed me."*

The parable of The Unmeritorious Servants

Luke 17:5-10

5-6 And the apostles said unto the Lord, Increase our faith. And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.
7-10 But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat? And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? Doth he thank that servant because he did the things that were commanded of him? I trow not. So likewise ye, when ye shall have done all those things which are commanded you, say, We are unmeritorious servants: we have done that which was our duty to do.

Jesus here tells his disciples to not expect to be rewarded by heaven's angels for doing only what they were told by Jesus.

Luke introduced this parable with an excerpt from a similarly worded verse in Matthew 17:20, chapter 18, by which Jesus explained to his disciples why they could not heal the demoniac child, which Luke has put here out of context in verses 5-6.

A mistaken account of healing ten lepers

Luke 17:11-19

Because of the potential importance of an event such as this, rather than omit it as a misleading false telling of events in a way to contradict

Jesus' Word, it is here included that the errors may be explained and the reason for them demonstrated. It will be shown that originally this story was of the healing of a single leper as now told in Matthew 8:2-4 and shown in chapter 9 after the punctuation has been corrected there, and that it was lack of punctuation in those days which caused Luke to misconceive what actually had taken place. That the one leper grew into ten lepers in the repeated telling of it is clearly an hyperbole as often occurs when a story is passed mouth to mouth as happened here. This passage is one of the more important examples of the disadvantage Luke suffered because his information came to him second hand and from not ever having known Jesus.

11-14 And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee. And as he entered into a certain village, there met him ten men who were lepers, who stood afar off: and they lifted up their voices, and said, Jesus, Master, have mercy on us. And when he saw them, he said unto them, Go show yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.

15-19 And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks: and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way: thy faith hath made thee whole.

To demonstrate the mistake Luke made in understanding this episode, the correct account of it as told in Matthew in chapter 9, will quickly reveal the error. When Jesus saw the ten lepers, one leper as Matthew told it, instead of telling them, "Go show yourselves unto the priests," he referred to the priests only after the leper had asked to be healed and he had touched him:

Matthew

8:3-4 And Jesus put forth his hand, and touched him, saying, I will, be thou clean. See thou tell no man, but go thy way. *If* you show yourself to the priests, *you will be made to* offer the gift that Moses commanded, for a testimony unto them.

As explained under Matthew 8:1-4 in chapter 9, in thus warning the leper, Jesus was reminding him of the gift offering demanded under the law of Moses in Leviticus 14 when a priest undid a punishment inflicted by Jehovah, as in this case. Thereby did Jesus show that his healing of it was a free gift of his Father in heaven for which no offering would ever be sought or desired, and surely not a sacrificial offering as their law required. It was because of the peculiar relationship of leprosy to the Old Testament teachings under which Jehovah exacted it as a punishment, as stated in Leviticus 14:34, that Jesus was moved to warn

the leper to be sure to avoid the priests if he would save himself from the cruelties of their laws. This of course is the direct opposite of the meaning of it as Luke has told it here. Mark 1:44 contains the same error as in Matthew, but less.

The punctuation error which caused this misinterpretation of what Jesus actually had said on this occasion made it appear that Jesus had instructed the leper to show himself to the priest despite having only just instructed him to "tell no man." That Jesus never would have honored the law of Moses as implied by Luke's version and the mistaken punctuation is shown by his condemnation of this law. This is confirmed by Paul in many Epistles, as in 1 Corinthians 15:55-57: and ***Romans 6:13-14****, saying in part:*

For sin shall not have dominion over you: for ye are not under the law, but under grace.

Jesus' attitude as to the law of Moses is described in detail under the passage in Matthew 5:17-18 in chapter 5 in his sermon on the mount and in a special section in Appendix I.

Jesus describes the nature of God in Man

Luke 17:20-21

And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: neither shall they say, Lo here! or, Lo there! for, behold, the kingdom of God is within you.

This now well known passage is not nearly enough appreciated for what it is. Its intent is so full of meaning that few if any ever quote it in full sufficiently to complete the thought Jesus meant us to have. First, if the kingdom of God is within us, and if God is in heaven, this tells us that heaven is also within us. Jesus tells us this is another way in ***John 14:7-10*** *which ends, "Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works." Thus, if Jesus' "Father in heaven" "dwelleth in" him, again, heaven also must be within him, as in us according to this passage in Luke. This is because the world of the spirit, where each of us lives when we are not incarnate, is in the minds of living people. This is where all spirits dwell who are in heaven; and there is no other heaven than this. It was this that Jesus was telling his disciples in* ***John 14:19-20*** *when he said:*

Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you.

The second very important knowledge that is evidenced by this passage is that "God," in the meaning of Jesus' Word, is not evidenced

solely through a single prophet as in the Old Testament days when Jehovah ruled the tribes of Israel, but is within all of us. This is in harmony with ***John's First Epistle 4:7-8****, only the ending of which is known by most people,*

Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love.

In this we see why Jesus so emphasized throughout his ministry, "Love one another." Thereby he was teaching us that to him, it is the quality of goodness in Man that is "God" in Man. This is why "The kingdom of God is within you."

CHAPTER 31
Jesus Describes How It Will Be When He Comes Again

Jesus tells what to look for as signs of his coming again.
Matthew 24:3-51

These passages which follow are Jesus' foretelling that there will be an end, and a beginning, followed by a testing, and cleansing of those tested until a refinement has been achieved in mankind, as prophesied by Daniel in 12:8-13.

3-4 And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world? And Jesus answered and said unto them,
4-5 Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many.

The word "Christ" means "Messiah," any Messiah.

6 And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet.
7-8 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes in divers places. All these are the beginning of sorrows.
9 Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.
10 And then shall many be caused to sin, and shall betray one another, and shall hate one another.
11 And many false prophets shall arise, and shall deceive many.
12-13 And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved.
14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.
15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)
16-21 Then let them who be in Judaea flee into the mountains: let him who is on the housetop not come down to take any thing out of his house: neither let him who is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the sabbath day: for then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.
22 And except those days should be shortened, there should

no flesh be saved: but for the elect's sake those days shall be shortened.

23-24 Then if any man shall say unto you, Lo, here is Christ, or, there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.

25-28 Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. For wheresoever the carcase is, there will the vultures be gathered together.

*This last explanation by Jesus again describes the nature of his coming as in the Spirit and not in the flesh. He was reiterating in different words the remark he made to Nicodemus in **John 3:7-8** when he said that being in the Spirit was like the wind, which "bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth."*

29 Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

30-31 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

This contains a great deal of hyperbole but only so there would be no doubt of its truth in the minds of his listeners.

32-33 Now learn a parable of the fig tree; When its branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors.

34-35 Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away.

36 But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.

37-39 But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

40-44 Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left.

Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have allowed his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.

45-47 Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods.

48-51 But if that evil servant shall say in his heart, My lord delayeth his coming: and shall begin to smite his fellowservants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.

Luke adds to his version in 12:48

. . . For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

This well known prophecy of the end of the world is less symbolic than is often believed, and is indeed one to be expected to happen as promised. It is a detailed rendering of a brief one in Daniel 12:8-13 which gives in code the date it should be expected, which will be understood just before that time approaches. That Jesus quoted as his own words in verse 15 verses 9:27 and 12:11 of this prophecy of Daniel's reveals to us that he or his Father in heaven inspired Daniel in this, and it must be recognized therefore that all of the book of Daniel in the Old Testament was the work of the Holy Spirits who sent Jesus, and not Jehovah as many believe. There are many passages in the books of the major prophets which also were given them by these same Holy Spirits rather than Jehovah, many of which are known as those that prophesy the coming of Jesus such as Isaiah 53 and Ezekiel 34:11-19 which is another similar prophecy of the time of Jesus' coming. These are all listed in Appendix II and discussed in detail in a separate Discourse, "The Origin of Jesus." Later in 25:46 in chapter 33, Jesus again refers to this prophecy by quoting Daniel 12:2, as he does also in John 5:28-29. See chapter 10.

The statement by Jesus in verse 28, "For wheresoever the carcase is, there will be the vultures gathered together," means that the spiritually dead will be removed from the earth. It firmly establishes the nature of his coming as only in the Spirit to live in people at his will, as physical life will be too endangered to entrust himself to it.

The passage in verse 40 beginning, "Then shall two be in the field; the one shall be taken, and the other left," has often been mistaken to mean

the physical death of one of them. However, this was intended to show the benefits of Jesus' teachings in that people who refused to learn thereby to be good to others would suffer spiritual death, while those who lived by his Word would be saved to enjoy eternal life in the spirit. Most of this passage was shown in Luke 17:22-37 and 21:5-24.

Jesus teaches that the good should never relax their goodness

Luke 12:32-40

32-34 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also.

35-36 Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.

37-38 Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

39-40 And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have allowed his house to be broken through. Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

The first paragraph is identical in thought as in Matthew 6:20-21, chapter 6, which ends with the identical truism, one of the most meaningful teachings of Jesus. The remainder is the parable of Servants Watching, which carries the same lesson as the parable of the Foolish Virgins mentioned in Matthew 25:1-13. See chapter 32.

CHAPTER 32
Jesus Teaches by Parables How to Prepare for His Coming Again

The parable of The Foolish Virgins
Matthew 25:1-13

1-4 Then shall the kingdom of heaven be likened unto ten virgins, who took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps.
5-9 While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.
10-13 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

Here, Jesus tells us to revere goodness for its own sake, for in the kingdom of heaven, only those who seek goodness all the time will be blessed, while those who seek it only to gain approval of heaven will not be accepted by our Father in heaven. The reason for so many virgins for one bridegroom is not easily explained so we must take this as it was recorded. The fact that the Greek word for "virgins" also means "young women" may refer to those who attend to the groom's readiness to receive his bride.

The parable of The Talents
Matthew 25:14-30

14-15 For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.
16-19 Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one went and digged in the earth, and hid his lord's money. After a long time the lord

of those servants cometh, and reckoneth with them.

20-21 And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

22-23 He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

24-30 Then he that had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: and I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him who hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. And cast ye the unmeritorious servant into outer darkness: there shall be weeping and gnashing of teeth.

This is a lesson Jesus taught in three different places. It teaches us that the kingdom of heaven welcomes those who put to good use their opportunities for taking on responsibility when they are offered to them. Heaven will bless these people with an abundant life. Those who fear to risk in order to better themselves no one will help, and they will lose what they have. That same lesson was given in Luke with a slight variation in the parable of The Pounds, in 19:12-26. See chapter 33. Also in Matthew 13:10-12 shown in chapter 14 Jesus used the same ending in explaining to his disciples why he spoke in parables, this time with a slightly different meaning, that those who have goodness in their hearts will understand the goodness in what Jesus teaches, while those who do not have goodness in them will not benefit nor understand them.

The word "strawed" here is related to what is now called "winnowed," although it probably also included the sorting out of the straw for brick-making.

The parable of The Unkind Judge

Luke 18:1-8

1-5 And he spake a parable unto them to this end, that men ought always to pray, and not to weary; saying, There was in a city a judge, who feared not God, neither regarded man: and there was a widow in that city; and she came unto him, saying, Vindicate me of mine adversary. And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; yet because this widow troubleth me, I will vindicate her, lest by her continual coming she weary me.

6-8 And the Lord said, Hear what the unkind judge saith. And shall not God vindicate his own elect, who cry day and night unto him, though he bear long with them? I tell you that he will vindicate them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?

It is unfortunate that in verse 1, Luke misstated the object of this parable as he did on a number of other occasions, for this would contradict Jesus' lesson on prayer in Matthew 6:8 and his parable in Luke 11:8 teaching the same lesson.

Jesus told his disciples here that the Holy Spirits would quickly vindicate all who seek their help for their fellow man, even though their earthly judges do it for the lowly only under pressure. This was to demonstrate how much stronger is the love of one another among the Holy Spirits than in Man. At the end, Jesus chided them for their lack of belief in him and in this Word. While the parable as Luke told it did not say "for their fellow man" in describing the help they would seek of the Holy Spirit, this is implicit in all of Jesus' teachings.

The parable of The Pharisee and the Publican

Luke 18:9-14

9-12 And he spake this parable unto certain *people* who trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess.

13-14 And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

This is to show that beneficence is of no value when the giver assumes an unearned virtue or is intolerant of others less fortunate; and that those truly seeking grace in humility are the ones to be blessed in heaven.

Jesus again tells what it means to be his disciple

Luke 18:28-30

Then Peter said, Lo, we have left all, and followed thee. And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting.

Jesus had told his disciples this earlier in 14:26 and 14:33 shown in chapter 30, and this is duplicated in Matthew 10:37 where it is explained in detail under the passage 10:5-42 in chapter 12. This thought appears again in Matthew 19:29. See chapter 26.

CHAPTER 33
Jesus Teaches What the Judgment is and Again Evades His Destroyers

Jesus visits Zacchaeaus, the sinner
Luke 19:1-10

1-4 And Jesus entered and passed through Jericho. And, behold, there was a man named Zacchaeaus, who was the chief among the publicans, and he was rich. And he sought to see Jesus who he was; and could not for the press, because he was little of stature. And he ran before, and climbed up into a sycamore tree to see him: for he was to pass that way.
5-7 And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchaeaus, make haste, and come down; for to day I must abide at thy house. And he made haste, and came down, and received him joyfully. And when they saw it, they all murmured, saying, That he was gone to be guest with a man that was a sinner.
6-10 And Zacchaeaus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold. And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost.

This once more gives testimony to Jesus' determination to make certain that all he said would be understood to be a witness to the fact that those who still adhered to the teachings of the Old Testament were to be lost to mankind unless they could be salvaged by learning to be good to others, as Jesus was seeking to teach them to do.

The parable of The Pounds
Luke 19:11-28

11-14 And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us.
15-17 And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading. Then came the first, saying, Lord, thy pound hath gained ten pounds. And he said unto him, Well, thou good servant: because thou hast been

faithful in a very little, have thou authority over ten cities.

18-21 And the second came, saying, Lord, thy pound hath gained five pounds. And he said likewise to him, Be thou also over five cities. And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin: for I feared thee, because thou art an austere man: thou takest up that thou layest not down, and reapest that thou didst not sow.

22-28 And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow: wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury? And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds. For I say unto you, That unto every one who hath shall be given; and from him that hath not, even that he hath shall be taken away from him. But those mine enemies, who would not that I should reign over them, bring hither, and slay them before me. And when he had thus spoken, he went before, ascending up to Jerusalem.

This parable is similar to the parable of The Talents in Matthew 25:14-30 in chapter 32, but added the warning that an unkindness today may bring us a hurt tomorrow.

Jesus used this parable to show why Zacchaeaus had been given salvation in the previous passage, a son of Abraham, saying here that those who try to make the best of what is given them will be given more to do; and they will also be given that which is taken from those who refuse to do their best. In Matthew 13:10-17 in chapter 14, Jesus explained this more explicitly when his disciples asked him why he spoke in parables.

Jesus tells of his part in the judgment at the end of the world

Matthew 25:31-46

31-33 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left.

34-36 Then shall the king say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was hungry and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

37-39 Then shall the righteous answer him, saying, Lord, when saw we thee hungry and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and

took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee?

40 And the king shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

41-43 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was hungry and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord, when saw we thee hungry or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45-46 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal.

Jesus was here continuing his description of what will happen at the end of the world which he had begun in all of chapter 24, foretelling of the ultimate division of those who had been good to their fellow man from those who had not, and their destiny. As previously, Jesus here too quoted from Daniel's prophecy in his ending in verse 46, taken from Daniel 12:2, which Jesus also referred to in John 5:28-29. See chapter 10 and Matthew 13:49-50 in chapter 15 and 24:15, chapter 31.

The use of the word "throne" in verse 31 and "king" in verses 34 and 40 must be known to be allegorical in order to impress the unwilling listeners with the nature of the authority of this judgment by those who support Jesus in the world of the Spirit in heaven. It should not be confused with a "king-like" Messiah Jehovah had planned to send in the flesh, but who never came.

Jesus again warns his disciples of his coming crucifixion

Matthew 26:1-2

And it came to pass, when Jesus had finished all these sayings, he said unto his disciples, Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified.

The chief priests, scribes and elders conspire to kill Jesus

Matthew 26:3-5

Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, and consulted that they might take Jesus by subtilty, and kill him. But they said, Not on the feast day, lest there be an uproar among the people.

Mark records this in 22:1-2.

CHAPTER 34
Jesus Commits Himself Again to His Disciples at the Last Supper

Jesus' betrayal by Judas is set in motion

John 13:1-3

Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own who were in the world, he loved them unto the end. And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him; Jesus knowing that the Father had given all things into his hands.

This is the way Jesus felt when he was about to set in motion the events which he knew would end in his crucifixion, as the fulfillment of Jehovah's threat in Zechariah 11:12-13 and 13:7 to destroy Jesus, as he pointed out to his disciples in Matthew 26:31 in chapter 38.

Jesus symbolizes cleansing of the spirit by washing his disciples' feet

John 13:4-17

4-9 He riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a basin, and began to wash the disciples feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.

10-17 Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. For he knew who should betray him; therefore said he, Ye are not all clean. So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his Lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them.

This has not been well understood because it has been assumed that it was meant to show only Jesus' humility, which was partly true, of course. However, his words show that he had more than this in mind as he taught them to wash each other's feet to show they had no desire to be superior but only to be kind. In verse 8 Jesus proclaimed himself to be the cleanser of them all in the spirit by taking from them the ungoodness they had inherited from the Old Testament days when he said, "If I wash thee not, thou hast no part with me." and "What I do thou knowest not now; but thou shalt know hereafter . . . ."

The betrayal of Jesus by Judas

Matthew 26:14-16

Then one of the twelve, called Judas Iscariot, went unto the chief priests, and said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver. And from that time he sought opportunity to betray him.

This episode fulfilled a threat to do just this made by the spirit God, Jehovah, mentioned in Zechariah 11:12 as was pointed out in Matthew 27:9 in chapter 39. That chapter contains a number of other threats against Jesus which later were also fulfilled. This passage is included in Luke 22:1-6 and Mark 14:10-11. Only Matthew mentioned the "thirty pieces of silver."

Jesus prepares for the last supper and his betrayal by Judas is acknowledged

Matthew 26:17-25

17-19 Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover? And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples. And the disciples did as Jesus had appointed them; and they made ready the passover.

20-23 Now when the even was come, he sat down with the twelve. And as they did eat, he said, Verily I say unto you, that one of you shall betray me. And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I? And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me.

24-25 The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born. Then Judas, who betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.

*When Jesus said, "The Son of man goeth as it is written of him," he referred to Jehovah's threat against him in Psalm 41:9 which John also quoted in **13:18**, "Yea, mine own familiar friend, in whom I trusted, who did eat of my bread, hath lifted up his heel against me." This was the sixth time Jesus mentioned his coming martyrdom.*

Luke's account of the preparations for the last supper is given in greater detail in 22:7-13, which is the same verbatum as in Mark 14:12-17. In both versions, however, there were identical differences to cause Matthew's account to be the most accurate.

Jesus reveals that his betrayal is imminent

John 13:18-22

18-20 I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me. Now I tell you before it come, that when it is come to pass, ye may believe that I am he. Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

21-22 When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me. Then the disciples looked one on another, doubting of whom he spake.

This passage begins with a quote from Psalm 41:9 in which the same phrase is found, unlike Matthew who paraphrased it in 26:23 just above, perhaps not knowing its origin as did John. The main thought of course was that Judas was to betray him and that this was known to Jesus' Spirit in heaven before he became Jesus on earth as well as foretold by Jehovah's threats to do these things in Zechariah 11:12, 13:7 and elsewhere.

The second thought here was that just as Jesus and his Father in heaven had sent him to teach his lessons of goodness to one another, Jesus in turn would send someone to do the same thing. When this is to happen, Jesus meant them to know that he would dwell in such a person in the Spirit as his Father in heaven. This tells us that Jesus, when he would return, would not necessarily do so as an incarnated Spirit but more likely as a Spirit dwelling in another person, as he has no doubt from time to time without our knowing it through history.

This passage was recorded in all four Gospels, see Matthew 26:20-25, Luke 22:14-16 and Mark 14:18-21.

Jesus gives Judas the signal which causes him to betray Jesus

John 13:23-30

23-26 Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved. Simon Peter therefore beckoned to her, that she should ask who it should be of whom he spake. She then lying on Jesus' breast saith unto him, Lord, who it is? Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon.

27-30 And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly. Now no man at the table knew for what intent he spake this unto him. For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor. He then having received the sop went immediately out: and it was night.

There has been much discussion as to who this disciple was who was lying on Jesus' breast, but it can be said without question to have been Mary Magdalene. This confusion was caused by the fact that the Greek pronoun has no gender, and translators have consistently assumed that a disciple had to be a man. Therefore "her" and "She" were mistakenly translated as "him" and "He" in this passage and elsewhere. This becomes even more evident in subsequent passages. How this came to be is documented in Appendix VI.

The reference to the "bag" held by Judas was his mark as a thief, as shown in 12:6 already discussed in chapter 27.

The use of the last phrase, "and it was night", was possibly the most telling way to say what he meant that John could have employed. He was of course referring to Jesus' frequent references to his being "the light of the world" and "walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth" in **12:35**. *Thus, when Judas became committed to the betrayal of Jesus to end in his death on the cross, that darkness was at that moment brought upon Mankind — "and it was night".*

Jesus declares himself to be now glorified

John 13:31-32

Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.

If this thought at first seems difficult to follow, it will be made easier if it is remembered that "God" is Man's capacity to love and be good to others, as was so in Jesus; and that "glorified" means a person's capacity to bestow a Holy Spirit upon another person as had already been granted to Jesus in a less capacity than would ensue from his sacrificing his life for mankind. The latter was explained in more detail under 11:5-6 in chapter 25 as having been a direct result of his having healed so many people. Then it will be seen that the first half, "Now is the Son of Man . . ." introduces the more detailed explanation in the second half, "If God be glorified . . ." to show the evolution of the capacity for goodness in Jesus.

Thus, Jesus said here that with Judas now about to betray him without his preventing it as he so easily could have, Jesus will be glorified by his Father in heaven because of the tremendous number of people his coming death will heal of the evil that had been allowed to be in them, further enhancing his capacity for goodness. Thereby he was saying that this would make possible his granting of a Holy Spirit to people who live by his Word after his resurrection, an important part of his mission.

Jesus' last admonition before going to the cross, and the key to his teachings.

John 13:33-35

Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.

Jesus here was letting his disciples know that they were not yet ready to be with him where he would be in heaven until they would learn to live this new commandment as well as his other teachings. When we consider that these were his faithful disciples to whom he spoke, it seems strange that so many in today's world should believe themselves worthy to be with him solely upon their own declaration of readiness.

A BENEDICTION

This is a critical passage to everything Jesus wanted us to know of him and his teachings. In saying that, like the Jews, they could not follow him to his part of heaven, Jesus was telling them they still had more to do for their own good works to show through their tendencies to be not quite kind enough to each other at all times. In speaking thus to his disciples, which meant the twelve apostles in this case, Jesus was not depreciating their goodness, but was pointing out that their education still had a way to go before they could aspire to his level near to his Father in heaven where he would be in the Spirit after the resurrection of his Spirit from his body on the cross. In this connection, that there was ever any intention to infer a "resurrection of the body," as is today included in some church creeds, is completely without any foundation in any Word by Jesus or by his disciples. This was an ancient superstition to erroneously explain apparitions and other spirit phenomena.

In ending this lesson, Jesus gave us his formula for entering the kingdom of heaven where he was always to be found, as "Love one another"; and that by this act alone, Man can rid himself of most of his heritage of ugly beginnings. By never being unkind to others, Man can complete this healing of his spirit. This is the summation of all the teachings of Jesus having to do with the spirit. The other knowledge he gave us was a consequence of this and can best be learned by doing it. In it is the solution of Man's health in his mind and in his body and the way to greater knowledge and understanding of the forces around him, and above all, the true meaning of life.

* * * * *

Jesus' blessing of the bread and wine as a commitment to his disciples

Matthew 26:26-28

Jesus' use of bread and wine and his words at the last supper have been misconstrued and not accurately quoted as if they were intended to mean that by duplicating this event, anyone free of sin in their own eyes will be one with Jesus, as if the bread and wine were actually his body and blood. What Jesus truly meant to convey to his disciples was that in eating the bread and drinking the wine, which he gave them with a blessing, they would thereby be partaking unto themselves of his Spirit in acknowledgment of this commitment by him to them. The words Jesus said as he gave them to his disciples also signified that in his coming death he was offering his life in order to preserve theirs in the Spirit, as a symbolic sacrificial lamb upon an alter to Jehovah, who had threatened to take his life in Zechariah and several Psalms. His declaration in this chapter in verses 31 and 56 makes this clear and shows his death to be the fulfillment of these, as shown in chapter 38.

The key to understanding this is the words Jesus actually used when blessing the bread and wine on that occasion, as opposed to those in general use in most Communion Services, which unfortunately quote this passage in Matthew and Mark 14:22-24 whereas Luke's and Paul's versions actually mirror Jesus' intent. Paul in ***1 Corinthians 11:23-25*** gives what was clearly the correct wording of these blessings said by Jesus at that supper:

1 Corinthians
11:23-24 The Lord Jesus the same night in which he was betrayed took bread: and when he had given thanks, he brake it, and said, Take, eat: this is *my body, which is broken for you:* this do in remembrance of me.

25 After the same manner also he took the cup, when he had supped, saying, *This cup is the New Testament in my blood which is shed for you:* this do ye, as oft as ye drink it, in remembrance of me. (The words "which is shed for you" were in Luke 22:20 but should be included.)

Verse 26 goes on to say, "For as often as ye eat this bread and drink this cup, ye do show the Lord's death till he come," but it is not found elsewhere so it is not included.

Luke's almost identical wording differed from Paul's only in saying in 22:19 "This is my body which is given for you . . . and correctly adding "which is shed for thee" after the word "blood" in verse 20.

Thus, it was not the giving, but the breaking of the bread which was the meaning Jesus intended to convey, to signify the coming destruction of his body on the cross. Likewise, in saying, "This cup is the New Testament in my blood," Jesus was signifying that he was

about to shed his blood as his only means of giving them, and us, a New Testament to live by without fear that evil would overtake them. In the instance of this occasion, Jesus was also using it to signify to them that this would be "the bread of life" and their partaking of it with him symbolized their being thus one in Spirit with him, and that he would live in them, and they in him, as he had explained in John 14:20. See chapter 35.

Some people may be confused by Jesus' symbolism in ***John 6:48-65,*** *"I am that bread of life . . . whoso eateth my flesh, and drinketh my blood, hath eternal life." Jesus explained this later in verse* ***63*** *by adding, "It is the Spirit which quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." Thus, it was the acceptance of him as "the bread of life" to which he referred here. This subject is examined in a separate Discourse, "The Meaning of Communion." included in Paul's First Epistle to the Corinthians 11:23-25.*

Jesus warns his disciples
"Thou canst not follow me now:
but thou shalt follow me afterwards"
and that Peter will deny him thrice.
John 13:36-38

Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards. Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake. Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

Once more Jesus pointed out that his disciples cannot hope to ascend to his level of heaven without further knowledge of his teachings, for all their seeking after their own type of goodness. It was for this effort on their part that they were told, "Whatsoever ye shall bind on earth, shall be bound in heaven," meaning that their prayers would be answered favorably. Whenever they would attain the necessary level of goodness as Jesus taught it, Jesus told them here that they would then indeed follow him to his part of heaven when in the spirit at their death, as they are now, without doubt. Jesus confirmed this in his frequently quoted statement in 14:1-4 where he again showed how his Father differed from the God of Israel.

This little episode was Jesus' way of demonstrating to generations to follow how easy it was to be a believer in something and yet not have the courage to stand by it under pressure. Peter's estimate of his own ability to withstand temptation was here shown to have been greater than it proved to be, and he surely suffered greatly thereafter as would be expected. Despite Peter's stalwart simple honesty therefore, we see in

this one more reason to know that it had certainly never been Jesus' intention to give Peter the responsibility for heading those who would undertake his work on earth as his "Vicar," as one church doctrine has mistakenly chosen to interpret his comment to Peter in Matthew 16:18, told in chapter 37. That Jesus was correct in his warning to Peter is shown in John 18:25-27. See chapter 39. This episode dramatizes his parable of The Sower when seed fell "into stony places" as explained in 13:20-21. See chapter 14.

Matthew reports this in 26:33-35, Luke in 22:31-34 and Mark in 14:29-31.

Jesus foretells his appearance to his disciples after his death

Matthew 26:29

But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

In completing his commitment to his disciples at the last supper, Jesus used these enigmatic words to promise that he would come again to them after his resurrection to prove his continued life in the Spirit in heaven. This he did at least eleven times, of which a full description and explanation is given in a separate Discourse, "Jesus' Miracles," and discussed here in chapters 42-45 and in The Acts 1:1-11. This passage is also in Luke 22:18 and Mark 14:25 in a different context.

Jesus gives another lesson on humility

Luke 22:24-30

24-26 And there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.

27-30 For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth. Ye are they who have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

The opening verse of this passage is the same as 9:46, and verses 25-28 are paraphrased from Matthew 20:25-28, a coincidence in verse numbers. The last verse also appears in Matthew 19:28 in a different setting. See chapter 26. Jesus' reference to "a kingdom" in verse 29 is meant to refer to "the kingdom of heaven" where they would be later in the spirit. As mentioned earlier, "the judging" mentioned here and

elsewhere was described by Jesus in John 12:47-48 in chapter 27. He stated that each would be judged by that person's willingness to live by his Word, and not by any one authority or diety as in the past; and that would include even his devoted apostles he was speaking to here.

CHAPTER 35
I Am The Way, The Truth, and The Life, and The Spirit of Truth is Promised

"In my Father's house are many mansions . . ."
John 14:1-4

Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know.

While this first verse "Let not your heart be troubled: ye believe in God, believe also in me," is entirely correct as written in the King James Version of the Bible, it has been so widely misinterpreted in its use it is necessary that it be commented upon here. Modern and Revised Versions of the Bible have written this verse: ". . . Believe in God, believe also in me," omitting the "ye" as if to command his listeners to believe in God. However, the "God" in this case was their God, Jehovah, whom Jesus was teaching them to forsake together with the law of Moses, as he pointed out in 8 passages in John, and as Paul told us in The Acts 15:24 and 21:21; and in 10 passages in his Epistles. These are listed in "Jesus And The Law of Moses" in Appendix I. For those who are confused by Matthew 5:17, Luke 24:44 in chapter 43, repeating what he had told them while he lived, in Luke 18:31-32, and Paul's explanation in Galatians 5:14 are the keys to understanding what Jesus meant when he said he intended to not destroy but "to fulfill the law," showing that he was not referring to the law of Moses but only the scriptures ***as they referred to him.*** *In view of all this, Jesus would scarcely have commanded his listeners to believe in the teacher of this law, as the modern translations would have us believe.*

What this verse was intended to say, translated more literally, was:

Let not your hearts be troubled *that my Word differs from what you previously had been taught, I know you now* believe in *your* God, *Jehovah, just* believe also in me. *For* in my Father's house are many places for good people to lodge . . .

In his efforts to wean them away from believing in their Old Testament God and his teachings, Jesus sought at first to concentrate on gaining their acceptance of his own teachings. It was for this reason he appeared to accept the fact of their belief in Jehovah in this verse while seeking their belief in him. Later, as will be seen above, he was not so tolerant.

It is greatly to be regretted, therefore, that the more recent Bibles have all presented this important verse erroneously by omitting the "Ye," as it only helps to perpetuate the misconception that there was a relationship between Jesus and the God of the Old Testament, Jehovah, which Jesus denied in more than eighty passages in the Gospels in addition to the sermon on the mount.

*Above in verse 2, Jesus continued, "In my **Father's** house are many mansions . . ." to show that his **Father** in heaven was not their God mentioned in the previous verse, and that dwelling places in heaven awaited the spirits of all who would believe in Jesus' Word regardless of what they were believing now. In this way was Jesus making us aware that his Father could not be a God nor was Jesus meaning to be, for such would surely never invite any who would seek it to live in his home as one of them, neither would their God, Jehovah, have such a place to offer.*

Jesus also alluded to this in his benediction to his disciples at the last supper, told of in 13:33-36. See chapter 34. In teaching them to no longer look to their Old Testament personal God, Jehovah, for guidance, Jesus' Word taught them to make loving others their "God." This is what was meant in 1 John 4:6-8 which ended, "For God is love," and why ". . . the kingdom of God is within you." See Luke 17:21.

"I am the way, the truth, and the life."

John 14:5-6

Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

This was Jesus' effort once again to show his loyal disciples that he was the teacher of the truth of how to attain eternal life. As explained under 11:23-27 in chapter 25, in discussing "I am the resurrection, and the life," Jesus did not mean that all goodness in the world had to come through his teachings alone. What he meant was that his teachings were "the way" to that goodness for those who had no other means of learning it. However, he was accurate when he said, "no man cometh unto the Father, but by me," inasmuch as his Father in heaven was then living in him, as he told us in 12:44-45 in chapter 27, and 14:7-10 just below.

Jesus vainly tries to make clear to Philip that his Father dwells in him.

John 14:7-11

If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith

unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, show us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.

OUR FATHER IN HEAVEN

As in 12:44-45 in chapter 27, Jesus makes another attempt to explain to his disciples what he means when he describes his Father in heaven as dwelling in him, and being in him and he in his Father. Failing an understanding of the nature of "the spirit", his disciples never understood that Jesus meant just what he said — no more, no less. What he did not tell them was that a disembodied Spirit, as was his Father in heaven, had to live with or in a living person in order to draw upon that person's electric life current with which to manifest himself; and that his Father in heaven was living in Jesus for this reason. In this relationship, Jesus' Father in heaven spoke to Jesus through Jesus' own mind as in mental telepathy only much stronger. We can see that if Jesus' Father was "in heaven" and "dwelleth in me," heaven must be in the minds of living people, as in Jesus' mind. Elsewhere in **Luke 17:20-21** in chapter 30, Jesus explains that "the kingdom of heaven is within you," and so is in all who believe in him. Thus it was a matter of having two people living in one body, which is exactly what Jesus stated by saying here to Philip, "he that hath seen me hath seen the Father" and later, ". . . the Father that dwelleth in me . . .". There was nothing symbolic intended by this, but the simple statement of fact, as in **10:30** "I and my Father are one."

One can see in these words the feeling of desperation he felt as he vainly sought to reach into their minds to help them understand this thought, which is not easily understood by anyone who has not experienced it or perhaps mental telepathy. Creative musical composers often experience this telepathic-like gift of new musical themes in their minds just as if over a telephone from another mind outside their own, as it indeed is, especially when an original work is created. Unfortunately, none of his disciples had creative talents to help them understand this.

* * * * *

Jesus' promise to those who believe in him

John 14:12-14

Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it.

This clear and unqualified statement by Jesus was intended to be taken to mean just what it said, but unfortunately many of today's Christians have not been willing to take it seriously. The miracle healings which have been noted all over the world have given testimony to this statement, but the world in general still attributes such accounts to superstition rather than the fact that they are.

In interpreting this statement, however, it must be kept in mind that in making such a promise, Jesus had every intention that his own requirements as to what may be asked for, by whom, and for whom must be met in accordance with his teachings. Unfortunately, many have assumed that all requests, regardless of their nature or object, were intended to be granted; and this error has frequently caused much unnecessary unhappiness where a careful study of Jesus' teachings would have avoided it.

There is a great deal of activity in the world today directly stemming from this promise by Jesus and his Father in heaven, which will eventually show it to be meant exactly as it was said. These too will not be believed at first, until too heavy a weight of evidence will make it impossible to deny.

Jesus promises to send "the Comforter" as "the Spirit of truth"

John 14:15-17

If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

Jesus' reference to "commandments" meant only "love one another, forgive your enemies, turn the other cheek" in an argument, and how to pray, as outlined in Matthew 6:5-8. The Ten Commandments were never intended to be included here because they were composed of negative rather than positive rules for living; things not to do, rather than things to do as were his commandments. It will be remembered that when Jesus was asked about this subject in ***Matthew 22:36-40****, he replied, "Thou shalt love the Lord thy God . . . . This is the first and great*

commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." This meant that "Thou shalt love thy neighbor . . ." was "like unto" "Love the Lord thy God" and that if one loved his neighbor and others, there would be no need for "all the law and the prophets". Thereby, he disassociated himself completely from "the law and the prophets" of the Old Testament.

In saying, "another Comforter . . .; even the Spirit of truth;", Jesus clearly was trying to tell his disciples what to expect of these Holy Spirits he was promising to send to them after his death; and that these were not two separate people but two capacities of the same group of Holy Spirits. This will be seen to relate later with 14:26 and 15:26 where this is confirmed and includes the term "the Comforter" as a name for a "Holy Spirit" Jesus also called "the Spirit of truth."

Jesus' words here about "the Spirit of truth" reveal how firmly entrenched were the teachings of the prophets of the Old Testament. In saying, "whom the world cannot receive, because it seeth him not, neither knoweth him," Jesus meant that the truths of his Word were unable to take root with these people because they did not recognize the source of their troubles to be the laws under which they were forced to live. This is what was meant also in the beginning of ***John in 1:3-5,*** *". . . and the light shineth in the darkness, and those in the darkness comprehended it not." The reason for it was explained in Matthew 13:14-15 in Jesus' quote of* ***Isaiah's*** *prophecy in* ***6:9-10,*** *". . . for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them."*

Jesus promises his disciples they will then know he "is in the Father, ye in me."

John 14:18-20

I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you.

In these words Jesus said that while the world would not see him after his death, his disciples would because he would continue to live in the Spirit after his resurrection and would communicate with them. And because of this, his disciples would be enabled to also live in the Spirit in everlasting life as he had promised them. Then, when they would be in the Spirit after their deaths, they would know what he meant by his being "in the Father" because they by then would be a Holy Spirit in someone with his help and would thus experience this first hand.

Jesus promises to manifest himself through those who love him.

John 14:21

He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

The very important lesson found here is that in believing and living by Jesus' teachings we bear witness to Jesus of our love for him; and that when he tells us to love him, this is what he means. The rest of this important lesson is that those who do this will receive help from heaven and their prayers will be answered. But inherent in this also is that those who do not try to live by his Word cannot hope for help from heaven nor to have their prayers listened to favorably.

Jesus tells why he will not manifest himself to the world.

John 14:22-24

Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's who sent me.

This is another way of saying what he had just told them in the verses just prior to this. Those who show their love for Jesus by believing in and trying to live by his teachings will be helped by Jesus and his Father in heaven. Those who do not, will not be so helped. The one added thought here is that such believers in him will also be benefited by the fact that Jesus and his Father in heaven can and will be able to live in them as visiting Holy Spirits to guide them in their lives and help in their works for the good of others in increasing their knowledge of goodness. Jesus ends by pointing out once more that this is again his Father's Word, not his.

Jesus shows that "The Comforter" is a Holy Spirit whom his Father will send.

John 14:25-26

These things have I spoken unto you, being yet present with you. But the Comforter, who is the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

This is the completion of the explanation begun in 14:15-17 above and confirmed in 15:26 in chapter 36, to show that these Holy Spirits, which

were here mistranslated as "Holy Ghost," are to have a number of capacities of goodness for his disciples in the future, such as being "The Comforter" and "The Spirit of truth".

The most important part of this passage is Jesus' promise to send to his disciples, and all who follow his teachings, a Holy Spirit to communicate to their minds those words he had spoken when he was on earth so they could be recorded accurately. This is the source of the real inspiration given such people as John, the writer of this Gospel as well as his Epistles. This is almost as true of Matthew in a large part of his Gospel. There are a number of documents presently classified as apocryphal which are now to be discovered to have been similarly inspired, but none are likely to add much new knowledge to that which has been given us by John. Those few which clearly do have something to add will be described and discussed elsewhere.

Jesus again foretells his death and the way of salvation from evil.

John 14:27-31

27-29 Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye might believe.

30-31 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

The first part of this is a repetition of what Jesus had told his disciples earlier of his coming crucifixion and resurrection in different terms and needs no comment. The last part, however, refers to his prophecy in 12:31-33 in chapter 27 that "the prince of this world" would be cast out, but adds this time that he must prepare for this work by not talking to them lest they be endangered. The most telling word in this was Jesus' assertion that this prince "hath nothing in me," followed by, "But that the world may know that I love the Father; and as the Father gave me commandment, even so I do." This is Jesus' firm declaration of independence from Jehovah and placing his loyalty to his Father in heaven, "that the world may know" this to be the truth, through his sacrifice. In this way he made sure the world would thereafter know he was in no way a product of the Old Testament teachings.

CHAPTER 36
Jesus Says That His Word is the Source of all Goodness in Man

"I am the true vine, ye are the branches."
John 15:1-10

1-2 I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

There is so much truth in these first two verses it is difficult to exaggerate their importance. To understand it, one must first have read all the other references to "the spirit" and "the Spirit", whether "of" something or just alone. Here, the branches are those "spirits" of people who have been living in Jesus as passengers to his mind, either from his blood ancestors or others who have tied themselves to him in the course of his life up to that time. Not having bodies of their own, they lived in his body to manifest themselves through him. Everyone has some of this in him. In the case of Jesus, this tells us that his Father in heaven culled these spirits to eliminate those unwilling to do his works of goodness and suffer with him if need be. Willing spirits were cleansed of any previous connections with others who would later perhaps influence them to not be so willing. This is a case where a spirit has other spirits influencing it, as a result of past lives on earth in which they had been associated in some way. Cleansed of these less good influences, such willing spirits in Jesus would be enabled to bring forth more "fruit" in the form of more productive power to do the works of goodness Jesus needed of them in the spirit world.

At this point, Jesus had been speaking only of himself, to lead up to showing his disciples how this would also hold true for them in him.

3-5 Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

Jesus said here, to his disciples, now that you see how my Father has cleansed my mind, you will see that I have also cleansed your minds by my words to you. The rest of this passage then explains to them that all their power to do works of God, meaning healing primarily, comes only from Jesus himself as a living man and that at his death, this power might well leave them were they to not seek it on their own, afterwards. This was because at this time, these disciples were not fully able to comprehend who Jesus was nor understand his teachings; and his only use of them was through the many Holy Spirits he had placed in them to

empower them to heal and be thereby known to be his disciples. Jesus had been able to invest them with Holy Spirits only after having raised Lazarus from the dead, after which his Father in heaven had glorified him for the first time to enable him to do this. This gift is the consequence of being glorified by a Holy Spirit, even today.

6-7 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

When Jesus was speaking here, he was referring only to his disciples, whom he had called "branches", to say that if any failed to believe in his Word, they would be cast off and be disgraced as having been given it and refused it. Those who do believe in his Word will be granted their requests, provided of course they are made in the context of Jesus teachings and his Word to them. If they would ask in a prayer out of this context, it would of course not be granted. This has been the source of a great deal of misunderstanding among those who like to think that their prayers are automatically answered if possible, regardless of this condition.

8-10 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

In these simple words, Jesus was trying to tell his disciples that he would be to them what his Father in heaven was to him; that to do this, however, required that they live up to his teachings as he kept his Father's teachings.

"Greater love hath no man than this."

John 15:11-21

11-13 These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends.

This passage requires only this comment, that Jesus' commandment to love one another is repeated the second time here, a third time in verse 17. The first time was in 13:34. See chapter 34. This repeated admonition reflects the emphasis Jesus wanted given to this one thought. The benefits of all his other teachings flowed from this.

14-15 Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.

When it is kept in mind that Jesus' disciples were not very well informed as to him or his teachings, especially at this time, it is easily seen how Jesus would talk to them in this way. He did not mean that doing what he told them was a condition of his friendship for them so much as that it would be impossible without it. The word "lord" here means of course a servant's employer.

16-17 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you. These things I command you, that ye love one another.

Jesus chose to remind his disciples at this time that it was he to choose them as his disciples rather than the reverse, because he wanted them to be aware that from this time on, they would be on their own rather than under his orders, as it were. This is what he meant above when he said "Ye are my friends . . . Henceforth I call you not servants." in 14-15.

For the third time, Jesus repeats his real message of "Love one another".

18-19 If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

Jesus here was preparing his disciples to be persecuted because of him. In explaining this, Jesus uses the term "world" to mean sinful people rather than the world at large. This use of this word is also to be found in 1 John 5-6 which distinguishes bad spirits as "of the world" and good spirits as "of God". It is significant that Jesus spoke in these same terms to his own brothers as "of the world" in John 7:6-8, chapter 21. He pointed out that those who followed him could expect to be persecuted.

20-21 Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep your's also. But all these things will they do unto you for my name's sake, because they know not him that sent me.

In preparing his disciples to be persecuted, Jesus again points out the fact he had emphasized so many times before, that the Jews did

not know his Father in heaven. This clearly means that his Father in heaven had no connection with their God of the Old Testament, Jehovah or any other personal God. Jesus repeats this same statement again in 16:3. See chapter 37.

"If I had not come and spoken unto them, they had not had sin."

John 15:22-24

If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father.

This is a particularly significant passage because it contains the rule by which Jesus determines whether a sinner is to be forgiven. If a man has not heard the Word of Jesus, he is not to be punished for abusing it the first time. This, however, has in it the answer to those who would take up the ministry for a time and then decide to drop it, except for health or age reasons. It is a most unhealthy thing to do because The Spirit of God in heaven is not kind to such people, nor those who have heard his Word and refuse to accept it as the truth.

Jesus again shows that "The Comforter" and "The Spirit of truth" are the same

John 15:25-27

But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, who proceedeth from the Father, he shall testify of me: and ye also shall bear witness, because ye have been with me from the beginning.

This is the third time Jesus made a point of showing the nature of these Holy Spirits in heaven when he here again equates "The Comforter" and "The Spirit of truth", as he did in 14:15-17. This again relates to 14:25-26 where Jesus equates "The Comforter" and "The Holy Spirit," showing that all three are the same. See chapter 35.

In citing "They hated me without a cause" from Psalm 69:4, Jesus reveals once more that his Spirit in heaven before he was Jesus on earth knew of the evils which would befall him as Jesus, as evidenced by this and other quotes from these Psalms, which are of uncertain date but certainly long before his birth.

It is particularly noteworthy that Jesus describes this Psalm as having been written in "their" law, rather than "the" law. This again shows that

Jesus had no connection with these laws of the Jews from the Old Testament.

After Jesus' death, he restored to his disciples the powers he explained in verses 1-10 would be taken from them at his death. His promise to do this is stated in Luke 24:49 in chapter 43 and The Acts 1:4. How he accomplished this is described in John 20:22 in chapter 44.

CHAPTER 37
Jesus Prepares His Disciples for His Death and Resurrection

Jesus prepares his disciples for his imminent departure from them.
John 16:1-11

1-4 These things have I spoken unto you, that ye should not be entrapped. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God's service. And these things will they do unto you, because they have not known the Father, nor me. But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.

Here again is a very firm statement that Jesus expected his disciples to be murdered by those who would do so in the name of their God, but that this was not his Father in heaven for as Jesus explained here, "they have not known the Father nor me".

5-7 But now I go my way to him that sent me; and none of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

8-11 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; Of righteousness, because I go to my Father, and ye see me no more; Of judgment, because the prince of this world is judged.

The meaning of this passage has escaped a great many people who have attempted to interpret it. However, the true meaning lies in the fact that when Jesus said it, he was about to go to the cross and that through his death of his own will, a large multitude of evil people whose bad spirits had up to now made impossible such work as he now promised, were to be forced into permanent death and thus removed from the world scene. In doing this Jesus was to clear the way for a great many other people like him in heaven to work with the good people of the world to improve the quality of people's spirits and their capacity for goodness and kindness to each other. This was the meaning of his crucifixion and why he should indeed be called Saviour of all people to follow.

The meaning of "because the prince of this world is judged" will be understood when read to follow the passage in 14:27-31 which has

already been fully commented upon in this regard, under that heading in chapter 35.

"I have yet many things to say unto you, but ye cannot bear them now."

John 16:12-15

I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you.

A very large part of this promise was fulfilled through John's inspired Gospels and Epistles. Here again we are told that it is this same Spirit of truth who will give us of today the real Word if we want it, or even teach us things which Jesus did not have time to tell the world during his lifetime. By the words "He shall glorify me", Jesus here was also promising to send to Christians some Holy Spirits to help those who would serve mankind in a like manner to his mission in the future. To understand this, one must first reread the passages having to do with being "glorified" by our Father in heaven and how this is accomplished, as shown in 11:5-6 comments in chapter 25, and elsewhere.

It is this promise by Jesus which mankind has neglected to take advantage of because it feared the spirit world aspect of it. This may well be because it is well known that it is very difficult to identify a spirit by its words unless it is provably unique enough to make this possible. However, John in his First Epistle 4:1-8 answered this problem with a detailed procedure for testing the spirits so as to know which ones would be Spirits of God and to be listened to therefore. It is the damage to Jesus' Word done by those who sought to perpetuate their ancestors' beliefs at the expense of Jesus' Word which has made it difficult for Jesus to attempt to reach mankind with his teachings and so fulfill this promise.

In the future, it will be up to Man to make known the truths of these words, because Jesus' Word has to be known to be what it is by dint solely of its content which, when truly interpreted, is quickly self-evident.

Jesus promises his disciples to return.

John 16:16-24

16-18 A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father. Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while and ye shall see me: and, Because I go to the Father? They

said therefore, What is this that he saith, A little while? we cannot tell what he saith.

19-22 Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of what I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me? Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

Jesus was telling his disciples that while his death was imminent and that the world would rejoice in it, meaning the sinful people, they would see him again afterwards, and "your sorrow shall be turned into joy." This he indeed did do for them at least eleven times. He thus equated his coming resurrection to the pain and joy of a woman giving birth. In earlier passages it has been seen how many times Jesus had attempted to explain his plans to them, yet this shows how little of them they had retained, much less understood. This is why he promised here in 16:12-15 to send them "the Spirit of truth" after his death, to tell them these and other things because "ye cannot bear them now."

23-24 And in that day ye shall ask me nothing. Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it *to* you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

The important point in this passage is the number of times Jesus repeated this offer, yet Man knows so little today how much he wanted this to be understood. If Man had made use of it, Jesus' instructions on how to pray and how not to pray on at least five different occasions, would not have been so completely ignored. These can be found in Matthew 6:5-15 in chapter 6, and explained in some detail in 5:23-26 in chapter 5, as well as in Luke 5:33-39 in chapter 10, 11:5-13 in chapter 8 and 18:9-14 in chapter 32. Church services today show no evidence of ever having read these very important instructions by Jesus. This is not to criticize those of the present day church so much as the 4th century framers of the doctrines and creeds that are still mandatory upon present day churchmen.

Jesus denies he came forth from God for he came forth from the Father

John 16:25-31

25-28 These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall show you plainly of the Father. At that day ye shall ask in

my name: and I say not unto you, that I will pray the Father for you: for the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

The most important new point in this passage is the revelation that, even up to this moment in their experience with Jesus, his disciples still believed that he "came out from God," meaning, The God of the Old Testament, Jehovah. In the next sentence however, Jesus quickly corrects this wrong impression by saying that, on the contrary, "I came forth from the Father" and "go to the Father." Jesus made the same point four different times also in his prayer in John 17, chapter 46.

29-31 His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. Jesus answered them, Do ye even now still believe that?

Again, this detailed conversation shows how impossible it had been for Jesus ever to cause his disciples to comprehend what he was talking about, that they still retained their mistaken belief that Jesus had come "forth from God", even after he had only just explained, in correcting them, "I came forth from the Father".

In saying, "Do ye even now still believe that?" Jesus meant "even after all my efforts to explain it to be not true?"

How important it was to Jesus that they know this was shown in his having mentioned it in four different ways in his last prayer through John, described in chapter 46, and another four times elsewhere.

Jesus has overcome the world

John 16:32-33

Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

This last benediction-like statement by Jesus tells us how he felt in his last moments before going to the cross. He had done all he could for his disciples, yet knew they did not comprehend what he had done for them, and was yet to do. It was a terribly lonely time for him but, as he said, his Father in heaven was in his mind to talk to him and strengthen him so he could endure what he had yet to face.

In saying he had "overcome the world", Jesus meant that the evil spirits of those who were about to take part in his last ignominy at the hands of his enemies would all be taken up to heaven along with him, but later consumed by their own evil so they could never live on earth again. This is the meaning of his crucifixion and resurrection. This is also what he meant by saying "I am the resurrection and the life," for his sacrifice permitted Man a life unhindered by this evil which was being taught by the unholy spirits he was about to be the means of destroying by their own evil. This is discussed in more detail in chapters 42 and 43.

CHAPTER 38
Jesus is Betrayed and Arrested at Gethsemane

Jesus foretells the fulfillment of another threat by Jehovah and his people against him
Matthew 26:30-31

And when they had sung an hymn, they went out into the mount of Olives. Then said Jesus unto them, All ye shall be en- | trapped because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.

Completing his analogy to being the sacrificial lamb in a sacrifice demanded by Jehovah, Jesus reminded his disciples of Jehovah's threat to destroy him first and then his followers, as mentioned in Zechariah 13:7. This was also to make certain that all would know who it was who had planned that he be killed, meaning the chief priests of the worshippers of Jehovah, and those who were willing to follow them.

It was because of these many threats against him made by Jehovah in the Old Testament scriptures that Jesus knew in advance of his coming betrayal and death, which he allowed to be all fulfilled in order to demonstrate the sinfulness of the teachings by which they had been ruled under Jehovah's leadership. This was the meaning of his sacrifice, by which he was also able to eliminate those who had caused this sinfulness in Man, in the spirit as well as in the flesh. Mark duplicates this verbatum in 14:26-27.

Jesus again foretells his reappearance to his disciples after his resurrection
Matthew 26:32

But after I am risen again, I will go | before you into Galilee.

This was Jesus' second promise to appear again to his disciples after his resurrection. This undoubtedly referred to the occasion described in John 21 when Jesus stood on the shore and called to a group of his disciples as they cast their nets from their ship as they fished "at the sea of Tiberias" on the shore of Galilee. See chapter 45. Later, he dined with them on the shore where they recognized him by the way he broke the bread as he blessed it. The reason they had not recognized him immediately is explained in the separate Discourse "Jesus' Miracles" as due to his Spirit dwelling temporarily in the body of a stranger through whom Jesus manifested himself to them. This was the method he employed to appear to people after his death on all the other occasions also, other than to Paul who never actually saw him.

Mark duplicates this verbatum in 14:28.

Jesus warns his disciples to prepare to resume their normal lives

Luke 22:35-37

And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. Then said he unto them. But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one, for I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end.

Once again Jesus let his disciples know that the power of the Holy Spirit that had been working through them up to this time would soon not be supporting their efforts. As he had explained in ***John 15:3-5*** *in chapter 36. "I am the vine, ye are the branches . . . without me ye can do nothing." This meant that at his death their powers provided by the Holy Spirit he had granted them would leave them and they would need thereafter to rely only on their own resources. As mentioned in connection with that earlier reference, Jesus had promised to restore a Holy Spirit in each of them in Luke 24:49 in chapter 43, after his resurrection, and this was mentioned in The Acts 1:4. That he accomplished it is now known to be told in John 20:22. See chapter 44. In quoting the prophecy concerning him in Isaiah 53:12, he was preparing his disciples for his imminent arrest and death "that this that is written must yet be accomplished in me." The ending of this verse is most significant, "for the things* ***concerning me*** *have an end," for he thereby once again declared his promise "to fulfill the law" in Luke 18:31 and 24:44 as he had meant it in Matthew 5:17-18 so often misinterpreted.*

Jesus at Gethsemane

Matthew 26:36-39

Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.

This is probably the bravest speech ever made by any man. Knowing he was on the eve of his coming execution on the cross, a sacrifice for the good of his fellow man planned many centuries before by him and others in heaven, he was very naturally fearful of the pain and suffering he was about to endure. Yet, Jesus determinedly resisted asking for relief from it, as he might well have done, but rather said simply, "If it isn't good for those whom I was sent to save that this ordeal be taken from me, my Father, let thy will be done."

*In **John 18:11** we see the true intent of Jesus at this point of his life when he chided Peter for attacking the high priest's servant at Gethsemane, whose "name was Malchus, Put up thy sword into the sheath; the cup which my Father hath given me, shall I not drink it?"*

Luke's less accurate account is told in 22:39-46. Mark's account was a better rendition in 14:32-36.

"Let thy will be done" and the little understanding of it by his disciples

Matthew 26:40-46

40-41 And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.
42-44 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done. And he came and found them asleep again: for their eyes were heavy. And he left them, and went away again, and prayed the third time, saying the same words.
45-46 Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise, let us be going: behold, he is at hand that doth betray me.

Although Jesus was tortured twice more by these doubts, and appealed to his Father in heaven for courage to face his coming ordeal, his disciples indicated how little they comprehended what was coming by sleeping through it all, in spite of Jesus' appeals to them to keep him company during this awful time for him. This is difficult to understand in view of his having warned them of his coming betrayal and death at least six times, as has been pointed out elsewhere.

Jesus about to be betrayed by Judas

John 18:1-3

When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples. And Judas also, who betrayed him, knew the place: for Jesus ofttimes resorted thither with his disciples. Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.

Matthew told of this in 26:47 and Mark in 14:43.

The betrayal kiss by Judas

Matthew 26:48-49

Now he who betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast. And forthwith he came to Jesus, and said, Hail, master; and kissed him.

This is also in Luke 22:47-48 and Mark 14:44-45.

Jesus sees that he is betrayed

John 18:4-5

Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, who betrayed him, stood with them.

Jesus is arrested

Matthew 26:50-54

50-52 And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him. And, behold, one of them who was with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear. Then said Jesus unto him, Put up again thy sword into its place: for all they that take the sword shall perish with the sword.

Once again Jesus refuses to seek release from his commitment to sacrifice himself for mankind.

53-54 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be?

Luke's version of this is told in **22:47-53** which tells of Jesus saying "Go no further with this and he touched his ear, and healed him."

Mark's account is in 14:46-48.

These four segments of the story of Jesus' betrayal and arrest have been grouped in this way to show exactly how this event developed more vividly in detail than would have been told in any one account. In this voluntary act by Jesus was the completion of the fulfillment of the threats by Jehovah in ***Psalm 41:9*** *and elsewhere to destroy Jesus, "Yea, mine old familiar friend, in whom I trusted, who did eat of my bread, hath lifted up his heel against me." Luke's version of this is told in 22:47-53.*

Still another Jehovah threat becomes fulfilled

Matthew 26:55-56

In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me. But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.

The Jehovah threat that Jesus referred to was in Zechariah 12:10 and 13:7, which completed the plan to destroy Jesus and scatter his followers.

Mark duplicates this passage in 14:49-50.

Jesus is led away from Gethsemane

John 18:12-14

Then the band and the captain and officers of the Jews took Jesus, and bound him, and led him away to Annas first; for he was father in law to Caiaphas, who was the high priest that same year. Now Caiaphas was he, who gave counsel to the Jews, that it was expedient that one man should die for the people.

This scene has been repeated over and over again many times, as Man persecutes the good among his own kind as he has sought to overcome the evil that is in him.

Jesus is taken before the high priests

Matthew 26:57

And they that had laid hold on Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled.

This is also in Luke 22:54 and Mark 14:53.

Still another Jehovah threat becomes fulfilled

Matthew 26:1-56

In that same hour said Jesus to the multitudes, Are ye come out as against a robber with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me. But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.

Then he with three other Jews referred to under Deuteronomy 12:5 and 13:2 would completely the plan to destroy Jesus and scatter his followers.

Mark duplicates the passage in 14:49-50

Jesus is led away from Gethsemane

John 18:12-14

Then the band and the captain and officers of the Jews took Jesus, and bound him, and led him away to Annas first; for he was father in law to Caiaphas which was the high priest that same year. Caiaphas is he, who gave counsel to the Jews, that it was expedient that one man should die for the people.

His scribe has been reported over and over again, as when persecutes the good, among his own kind as he has sought to accuse the one that is in him.

Jesus is taken before the high priests

Matthew 26:57

And they that had laid hold on Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled.

This is also in Luke 22:54 and Mark 14:53.

CHAPTER 39
Peter Thrice Denies Jesus as His Trial Begins

Peter denies Jesus the first of three times
John 18:15-18

And Simon Peter followed Jesus, and so did another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest, but Peter stood at the door without. Then went out that other disciple, who was known unto the high priest, and spake unto her that kept the door, and brought in Peter. Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples? He saith, I am not. And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself.

Luke tells of Peter following Jesus in 22:55 as in verse 15 here, with no mention of "another disciple," as also does Mark 14:54.

Although this story has been well told by Matthew, the several small details given here by John's account show it was told by someone who must have been there. Especially noteworthy is his speaking of "another disciple" and "that other disciple, who was known unto the high priest", who went in with Jesus at the palace. This disciple was most certainly Mary Magdalene, who gave John this account, as it was she who was the unnamed "other disciple whom Jesus loved." See Appendix VI. John's mention of "a fire of coals; for it was cold: and they warmed themselves" gives us a vivid picture of that scene and the shivering feeling they all must have felt, part cold and part apprehension. Matthew tells his story in 26:69-70, Luke in 22:55-57 and Mark in 14:66-68.

Jesus is tried by the high priests
Matthew 26:59-63

Now the chief priests and the elders, and all the council, sought false witness against Jesus, to put him to death; but found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses, and said, This fellow said, I am able to destroy the temple of God, and to build it in three days. And the high priest arose, and said unto him, Answerest thou nothing? what is it which these witness against thee? But Jesus held his peace.

Jesus before the high priest
John 18:19-23

19-21 The high priest then asked Jesus of his disciples, and of

his doctrine. Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? ask them who heard me, what I have said unto them; behold, they know what I said.

22-23 And when he had thus spoken, one of the officers who stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so? Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

Jesus before the high priests

Matthew 26:63-68

63-64 And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

65-68 Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. What think ye? They answered and said, He is guilty of death. Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands, saying prophesy unto us, thou Christ, Who is he that smote thee?

This passage is a detailed account of what it was to be disapproved of by the temple rulers in those days of cruelty under the law of Moses. The priests were fulfilling the role which had been given them by those who had planned Jesus' destruction 500 years earlier, as described by Zechariah 9:9, 11:12-13, 12:10, 13:7 and about half of chapter 14, and some of the Psalms. Luke's version of this is told in 22:63-71 and Mark's in 14:55-56.

Peter denies Jesus the second and third time as foretold

John 18:25-27

And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not. One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, did I not see thee in the garden with him? Peter then denied again: and immediately the cock crew.

Matthew's account of this in 26:69-74 reported that some who accused Peter told him "thy speech betrayeth thee." In Luke's account in 22:56-60, Peter was accused because he was a Galilaean, suggesting his speech had given him away. In Mark's account in 14:66-72 there was nothing not reported by the other three apostles.

Matthew added to this:
26:75 And Peter remembered the words of Jesus, who said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

Jesus is taken before Pilate who sends him to Herod

Luke 23:1-7

1-4 And the whole multitude of them arose, and led him unto Pilate. And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a King, and Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest it. Then Pilate said to the chief priests and to the people, I find no fault in this man.

5-7 And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. When Pilate heard of Galilee, he asked whether the man were a Galilaean. And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.

This approximates the story told in Matthew 27:11-14 in which there was no reference to sending Jesus on to Herod, however, a fact mentioned only by Luke. Mark tells of this in 15:1-5.

Herod returns Jesus to Pilate for judgment

Luke 23:8-12

And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him. Then he questioned with him in many words; but he answered him nothing. And the chief priests and scribes stood and vehemently accused him. And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.

Jesus is led again to Pilate for judgment

John 18:28-30

Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover. Pilate then went out unto them, and said, What accusation

bring ye against this man? They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

Judas repents but is not allowed to live

Matthew 27:1-10

1-5 When the morning was come, all the chief priests and elders of the people took council against Jesus to put him to death: and when they had bound him, they led him away, and delivered him to Pontius Pilate the governor. Then Judas, who had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

6-8 And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called. The field of blood, unto this day.

9-10 Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; and gave them for the potter's field, as the Lord appoint ed me.

This last phrase, "as the Lord appointed me," is the key to understanding this prophecy because it reveals that whoever said it was told to see to it that the blood money was sent back to its place of origin, "in the temple." This was to demonstrate that it was the teachers of the Old Testament law of Moses taught by Jehovah who had conspired to have Jesus destroyed.

This prophecy of "Jeremy" is not in Jeremiah but appears in almost this wording in Zechariah 11:12-13. This surely testifies that the betrayal of Jesus was planned by Jehovah as early as 487 B.C.

CHAPTER 40
Pilate Absolves Jesus But the Chief Priests Demand His Death and Crucify Him

The chief priests seek to mask their responsibility for Jesus' death

John 18:31

Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, it is not lawful for us to put any man to death.

The law of Moses of which they spoke is replete with crimes punishable by death, by stoning for the most part. In 8:5 was the account of the scribes and Pharisees having taken a woman in adultery and quoting, "Now Moses in the law commanded us, that such should be stoned . . . ."; and it is well known that the Jews threatened Jesus' life frequently for healing on the sabbath day according to their law. In Deuteronomy are many instances, typical of which is one in 17:5 requiring that those said to have worshipped anyone but Jehovah to be stoned to death; and 21:21 requiring children who have been called stubborn to their parents to be stoned to death "by all the men of the city." When the chief priests later in 19:7 cited their laws as demanding that Jesus die, their attempt to deny responsibility in this passage can be seen to be clearly an untrue self-serving statement.

Pilate finds Jesus innocent but the chief priests insist on his death

John 18:33-38

33-36 Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews? Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done? Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

37-38 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all.

That Jesus' reply, "Thou sayest that I am a king" is immediately followed by a new sentence beginning, "To this end was I born . . ." has

mistakenly been taken by some who read it too quickly to mean that he was admitting to being a king, rather than that he was born to "bear witness unto the truth." as was clearly intended. From his behavior in fleeing to the mountains "When Jesus therefore perceived that they would come and take him by force to make him a king," as told in John 6:15, chapter 16, we know he would not reverse himself here. For as he said in ***Matthew 20:28****, "The Son of man came not to be ministered unto, but to minister."*

Jesus refuses to defend himself

Matthew 27:11-14

11-12 And Jesus stood before the governor: and the governor asked him, saying, Art thou the king of the Jews? And Jesus said unto him, Thou sayest. And when he was accused of the chief priests and elders, he answered nothing.

13-14 Then said Pilate unto him, Hearest thou not how many things they witness against thee? And he answered him to never a word; insomuch that the governor marvelled greatly.

This passage is a fulfillment of the prophecy in Isaiah 53:7, "He was oppressed, and he was afflicted, yet he opened not his mouth . . . ." in a chapter containing many true prophecies of Jesus.

Pilate knew that for envy they had delivered Jesus

Matthew 27:15-18

Now at that feast the governor was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them, whom will ye that I release unto you? Barabbas, or Jesus who is called Christ? For he knew that for envy they had delivered him.

The chief priests and elders persuade the multitude to destroy Jesus

Matthew 27:19-26

19-20 When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him. But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.

21-23 The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas. Pilate saith unto them, What shall I do then with Jesus who is called Christ? They all say unto him, Let him be crucified. And the governor said, Why, what evil hath he done? But they cried out the

more, saying, Let him be crucified.
24-26 When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children. Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified.

This vivid description of Jesus' last moments reveals the extreme cruelty which had possessed these people, the teachers of whom are shown here to have been the teachers and followers of the Old Testament laws. Those who in modern times seek to minimize their role in this tragic event in history must ignore the record of this testimony and the Gospels throughout. This is particularly true of those occasions of which Jesus said afterwards, ". . . that it might be fulfilled which was spoken by the prophets . . . ." or the equivalent, referring to the threats which had been made against him by Jehovah in the scriptures. Luke's account of this passage is in 23:12-25, Mark's in 15:6-15 and John's in 18:39-40.

Jesus is scourged and the chief priests again demand his death

John 19:1-12

1-3 Then Pilate therefore took Jesus, and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and said, Hail, King of the Jews! and they smote him with their hands.
4-6 Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man! When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him.
7-10 The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. When Pilate therefore heard that saying, he was the more afraid: and went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?
11-12 Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar.

This meant that the Jews were accusing Jesus of claiming to be the Son of their God, Jehovah, which he surely not only never did, but often vehemently denied. Of the 88 times Jesus identified himself in the Gospels, he said 85 times that he was "the Son of man," often after just having been called "Son of God" by someone. Elsewhere in Appendix I it has been pointed out how frequently Jesus forcefully disassociated himself and his Father in heaven from Jehovah in the Gospels. When Pilate asked Jesus about this, however, he remained silent. Of perhaps even greater interest in this passage is Jesus statement that Pilate could not have taken or hurt him had it not been ordained "from above." How this relates to his frequent mention of "that the scriptures might be fulfilled" is explained elsewhere in each instance it is mentioned.

Matthew's account of this is in 27:27-31, Mark's in 15:16-20.

Pilate delivers Jesus to the chief priests and their followers to be crucified

John 19:13-16

When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabatha. And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King! But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar. Then delivered he him therefore unto them to be crucified, and they took Jesus, and led him away.

The accuracy of these quotes of Pilate speaking to the Jews is open to some question, in view of his publicly stated attitude toward Jesus. Lack of authority seems to have been his motivation here rather than malice, for had it not been for the chief priests' insistence, Jesus would not have been crucified.

Matthew's version is in 27:32-34, Mark's in 15:21-23.

Jesus warns the people to beware of their future

Luke 23:26-31

26-27 And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus. And there followed him a great company of people, and of women, who also bewailed and lamented him.

28-31 But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck.

Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green wood, what shall be done in the dry?

The lament over the women mentioned here was spoken of in Matthew 24:19 as on an earlier occasion. The taking of Jesus' cross by Simon the Cyrenian is mentioned also in Matthew 27:32 and Mark 15:21, who added as he so often did, that Simon was the father of Alexander and Rufus, names which appear nowhere else.

Jesus' enigmatic reference to a "green wood" as compared to "dry" was his way of saying that if these followers of Jehovah's teachings were willing to tempt the anger of Holy Spirits who are known to be too good to take retribution, what would they ever do if those they would tempt one day proved to be otherwise and not above destroying them. The "green" and "dry" wood refer to the difference in the ease with which each can be made to catch fire, with anger enough to destroy.

Jesus is placed on the cross

John 19:17-22

17-19 And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha: where they crucified him, and two others with him, on either side one, and Jesus in the midst. And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.

20-22 This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews. Pilate answered, What I have written, I have written.

*The vindictiveness of these priests in their moment of triumph is made clear by the statement that many of them took replicas of the title over Jesus' cross, after translating it into all three languages in use there, and read it aloud in public to make sure everyone would be certain to know who it was they were crucifying that day. It was this that Jesus foretold in **16:20** when he told his disciples, "ye shall weep and lament, but the world shall rejoice." In the Book of John, Jesus often used the term "the world" to signify those people who were devoid of goodness, as also in John's First Epistle 4:5-6, where it is contrasted with goodness and truth.*

This surely establishes that not only did Jesus never claim to be a king, but that even Pilate knew this to be a false accusation. In view of this, it is difficult to understand the insistence of so many to refer to Jesus as "our King" in hymns, carols and prayers in most of the Christian churches of the world today, a title which was in actuality a Jewish ridicule!

It is worth noting that Pilate's last comment to the Jews here raises still a third possibility to explain Pilate so often naming Jesus "King of the Jews" to them. His insistence here in not complying with the priests' demand that he change the title may have been because he wanted them to be sure to know who it was they were killing, in case it might prove to be a true title somehow in heaven and make the followers of Jehovah's teachings hesitate in their headlong cruel purpose.

Matthew's version is in 27:35-38, Luke's 23:32-33, Mark's in 15:24-28.

CHAPTER 41
Jesus is Mocked on the Cross as He Dies

Jesus on the cross is mocked by passers-by and the chief priests
Matthew 27:39-43

And they that passed by reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.

Luke's account is in 23:35-38, Mark's in 15:29-32.

The soldiers cast lots for Jesus' garments
John 19:23-24

Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did. Then said Jesus, Father, forgive them; for they know not what they do.

*The last verse was quoted from **Luke 23:34**, not mentioned in John. The scripture referred to here is Psalm 22 containing a number of descriptions of Jesus' last moments on the cross.*

Matthew refers to this in 27:25, Mark in 15:24.

Jesus blesses one of the thieves at his side
Luke 23:39-43

And one of the malefactors who were hanged railed on him, saying, If thou be Christ, save thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.

Only Luke reports this episode. The other three Gospels mention the malefactors on either side of Jesus, but Matthew in 27:44 and Mark in 15:32 describe them as also deriding Jesus.

Jesus commits Mary Magdalene to his mother's care

John 19:25-27

Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy child! Then saith he to the disciple, Behold thy mother! And from that hour that disciple was taken into his own home.

THE "OTHER DISCIPLE WHOM JESUS LOVED"

This is part of the mysterious allusion in six places by John to an unnamed disciple "whom Jesus loved" but who was very important throughout these latter events in Jesus' life. As has been stated elsewhere, this disciple was surely not John as has been assumed by most Bible scholars, but Mary Magdalene. The confusion has arisen due to the lack of gender in the Greek pronouns, and the translators unfortunately assuming that a disciple had to be a man. Thus, all references to this disciple have mistakenly been in the masculine gender. When one adds to this the fact that the Greek word for "son" also means "child," the reason for the error becomes understandable. The true identity of this disciple is indisputable in this passage, as it could be only Jesus' Aunt or Mary Magdalene as the only other people present beside his mother. A separate discourse on this subject examines the references to this in detail in Appendix VI. To be continued in chapter 45.

* * * * *

Jesus' last moments on the cross

John 19:28-30

After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up his Spirit.

Mark's account of this in 15:33-37 also mentions the vinegar and hyssop, unlike Matthew 27:45-50 and Luke 23:44-46. Matthew and Mark were incorrect in telling of Jesus' last words that Luke reported as only, "Father, into thy hands I commend my Spirit." This is discussed more fully in the brief Discourse "The Crucifixion" in this chapter.

Jesus' body is pierced but not mutilated

John 19:31-37

31-34 The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other who was crucified with him. But when they came to Jesus and saw that he was dead already, they brake not his legs: but one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.

35-37 And she that saw it bare record, and her record is true: and she knoweth that she saith true, that ye might believe. For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken. And again another scripture saith, They shall look on him whom they pierced.

In verse 35, "and she that saw it bare record . . ." is almost exactly the same wording as 21:24 where it has been made clear that Mary Magdalene must have been that "disciple." So it is that verse 35 is believed to have also been her record, and the gender of the pronouns corrected accordingly.

The scriptures that were quoted at the end of this passage were due to Jesus' death having been understood to have been a sacrifice to the cruelties of Jehovah's law of Moses to make sure all would know who it was who had conspired to kill him. The first quote "A bone of him shall not be broken" is from Psalm 34:20 "He keepeth all his bones; not one of them is broken." It refers to Exodus 12:46 where the laws governing the making of sacrificial offerings to Jehovah are set forth, with instructions to never break the bones of an animal to be sacrificed. The second quote, "They shall look on him whom they pierced," is from Zechariah

12:10 as part of Jehovah's threat to destroy Jesus should he come in place of the Messiah Jehovah planned to send, as Jesus' Father in heaven had warned Jehovah would happen, in Ezekiel 34:11-19 and elsewhere, notably Isaiah 53. In Zechariah 12:10, ancient MSS use the word "him" as in the ending of the last verse, or "the one whom they have pierced" in keeping with this interpretation, rather than the word "me" quoted in the King James Version.

THE CRUCIFIXION
Continued from Chapter 27

When Jesus "gave up his Spirit" as described in verse 30, a fragment of Peter's Lost Gospel, presented elsewhere, provides a most revealing insight into what must have taken place at that moment. While Luke in 23:34 reported Jesus' last words to have been, "Father, forgive them, for they know not what they do," and later, "Father, into thy hands I commend my Spirit," as he might well have done, the two other Gospels claimed them to be, "My God, my God, why hast thou forsaken me?" most certainly in error (See Matthew 27:46 and Mark 15:34). Peter's account reported that Jesus "cried out, saying, My power, my power, thou hast forsaken me." There is good reason to believe that this also could have been what he actually said. This is because there was undoubtedly a Holy Spirit providing him with the strength to bear his agony on the cross which would have been removed just before he died. This would be so because that Holy Spirit would need to leave him while he yet lived.

The mention of "came there out blood and water" is a most important part of this story of Jesus' crucifixion, for it describes the nature of the resurrection as being of his Spirit, and not "resurrection of the body" as has been falsely stated of this event and made a part of the Apostle's Creed which Christians are expected to believe. Jesus explained this in **3:1-6** in chapter 3 when he said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God," and in **1 John 5:6** we are told by Jesus through John, "This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth." This meant the testimony was that of a Holy Spirit of truth.

Thus, without this water, and the blood of a living person, a spirit cannot exist. It is for this reason that the "everlasting life" Jesus spoke of is not possible unless our spirit is granted the privilege of living in the mind of another living person between incarnations, still another reason Jesus adjured us to "love one another."

This dependence upon moisture by the spirit for its existence is vividly pictured by Jesus in Matthew 12:43, chapter 14, when he spoke of an evil spirit, saying, "when the unclean spirit has gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return unto my house from whence I came out . . . ." meaning the person he had just left.

It is this then which enables us to understand the meaning of this passage and why "forthwith came there out blood and water" was mentioned, for of the three essentials to life, blood, water and the spirit, only the blood and water remained at his death because his Spirit had been resurrected from his body. This is the true nature of the resurrection of Jesus.

* * * * *

The veil of the temple was rent in twain

Matthew 27:50-53

Jesus, when he had cried again with a loud voice, yielded up his Spirit. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints who slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

The several phenomena mentioned here probably did not all happen at that moment, but soon enough after his death to be attributed to it. Undoubtedly an earthquake did occur around that time to cause fissures in the ground which exposed some graves, and some people may well have seen a body or two exposed thereby and reported it to be widespread instead of an isolated incident. But that saints who were mentioned to have appeared to people afterward "came out of their graves" as the appearance of apparitions in these circumstances is highly improbable.

*The rending of the veil of the temple, however, was undoubtedly a fulfillment by the Holy Spirits of the promise made by Jesus in **10:26** in chapter 12, "Fear them not therefore: for there is nothing covered that shall not be revealed; and hid that shall not be known." The veil was the curtain which hid much of the proceedings from the public view during ceremonies, and its rending at Jesus' death meant that henceforth these secret rites would no longer be possible. Luke mentioned this in 23:45 and Mark in 15:38.*

*It was this that Jesus had in mind in Luke 8:16-17, chapter 15, and **12:2**, chapter 29, "Beware ye of the leaven of the Pharisees, which is hypocracy. For there is nothing covered, that shall not be revealed; neither hid, that shall not be known."*

CHAPTER 42
Jesus is Resurrected and Appears to Mary Magdalene

Joseph of Arimathaea claims Jesus' body from Pilate for burial
John 19:38-41

38-39 And after this Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus. And there came also Nicodemus, who at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight.
40-41 Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.
Matthew's version added:
27:60-61 (Joseph) laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed. And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

This is the testimony of the reverence with which the body of Jesus was handled by his friends after his death, and the care they took to make sure his burial place would be safe from those who might try to desecrate it, for Joseph was a man of great influence and wealth who devoutly believed in Jesus' Word, whose sepulchre could be protected by a great stone. "The other Mary" mentioned here is not identified but must be "the mother of James and Joses" spoken of in verse 56.

The chief priests and the Pharisees seek to prevent Jesus' resurrection
Matthew 27:62-66

Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last deception shall be worse than the first. Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can. So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

This is the beginning of a dramatic episode little understood by many during which the true nature of the resurrection will gradually unfold.

Jesus' appearance to Mary Magdalene at the sepulchre

John 20:1-18

1-2 The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth, and cometh to Simon Peter, and saith unto him. They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

3-5 Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. And she stooping down, and looking in, saw the linen clothes lying; yet went she not in.

6-7 Then cometh Simon Peter following her, and went into the sepulchre, and seeth the linen clothes lie, and the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

8-10 Then went in also that other disciple, who came first to the sepulchre, and she saw, and believed. For as yet they knew not the scripture, that he must rise again from the dead. Then the disciples went away again unto their own home.

The insertion of verse 9 has to be a subsequent gloss by someone who failed to realize that if "the Chief Priests and Pharisees" knew of Jesus' promise to "rise from the dead . . . the third day," as Matthew reported in 27:63-64 just above, the disciples surely would have known it.

11-13 But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre, and seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

14-17 And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master. Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father.

18 Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.

THE RESURRECTION

The appearance of Jesus after his death has caused so much speculation as to its authenticity, an explanation is necessary for those not familiar with this phenomenon. The first time it happened was the occasion told here by John and corroborated in part by each of the other three Gospels: Matthew 28:1-10; Mark 15:47 to 16:11; and Luke 23:55 to 24:12. Of the four accounts of this episode at the sepulchre, only Luke made no mention of Jesus appearing to Mary Magdalene, but spoke of the same two men "in shining garments" who told her that Jesus had risen in John's account, described by him as two angels in white, and by Matthew and Mark as "an angel of the Lord" and "a young man . . . in a long white garment" respectively. While John said that Jesus spoke to Mary alone at the sepulchre, where she mistook him for the gardener until he spoke, Matthew and Mark said the meeting took place away from the sepulchre on the way home. While John 20:11 and Mark 16:9 spoke only of Mary Magdalene having seen Jesus, Matthew infers that "the other Mary" whom Mark identified as the mother of "Joses" in 15:47 and of "James the less and Joses" in 15:40, was also present. It is certain, however, that only Mary Magdalene was aware of and spoke to Jesus there because of the ways of such spirit communication. By saying to Mary, "Touch me not," Jesus was protecting her from invasion by other spirits in the gardener when later she would become Jesus' host. This is what was meant by the last verse, "I ascend unto my Father, and your Father," as his Father would then become also hers.

Matthew's and Mark's accounts confuse in that the only "Mary" to be mother of "James and Joses" was the mother of Jesus mentioned in Matthew 13:55, who would certainly have been mentioned by John had she been there. Because of the time frame within which these two different meetings with Jesus were said to have taken place following his resurrection, it is clear that the improbable conversation told of in Matthew 28:9-10 was the product of someone's overactive imagination. Jesus' method of manifesting himself on these occasions would preclude this from being a true account.

In John's account, which undoubtedly is the most accurate, the answer as to how Jesus managed to appear and speak to Mary Magdalene is to be found in the fact that Mary did not recognize Jesus at first but mistook him for the gardener, as John told us in 20:14-15. This shows us that Jesus' Spirit had entered into the body of someone unknown to Mary, and that that person was Jesus temporarily, unknown

to himself. Since Jesus' Spirit was soon to be residing in Mary Magdalene, as has been explained in Appendix VI, it was she who supplied the mediumship power to make this possible. Thus, Jesus spoke to Mary using the voice of the stranger, a device he employed in all the other occasions also when he appeared to his disciples and others. This is why in every instance Jesus was not recognized at first, or it was said, "some doubted it was Jesus," as in Matthew 28:17. This is also why he was not recognized at supper in Luke's story in 24:13-53 until he "took bread, and blessed it, and broke and gave to them. And their eyes were opened, and they knew him . . . ." This was also true later in Jerusalem. In verse 16, Luke had tried to account for it by saying "but their eyes were holden that they should not know him," but this was clearly not the case in this instance. The reason he was so quickly recognized when blessing the bread as he broke it was undoubtedly because he must have used the words Paul quoted in 1 Corinthians 11:23-25 which only Jesus would have used.

An interesting sidelight on Jesus' means of reappearing.

Mark 16:12-13

After that he appeared in another form unto two of them, as they walked, and went into the country. And they went and told it unto the residue: neither believed they them.

"In another form" reveals that Jesus had made his Spirit enter into a stranger to them through whom he manifested himself, a different one than before.

Discussion of this subject will be continued in chapter 43.

* * * * *

CHAPTER 43
Jesus Appears To His Disciples near Emmaus

Jesus' appearance to two disciples walking to Emmaus and at supper
Luke 24:13-53

13-16 And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about three score furlongs. And they talked together of all these things which had happened. And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them. But he was so that they did not recognize him.

17-21 And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad? And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people: and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he who would have redeemed Israel: and beside all this, to day is the third day since these things were done.

22-24 Yea, and certain women also of our company made us astonished, who were early at the sepulchre; and when they found not his body, they came, saying, that they had also seen a vision of angels, who said that he was alive. And certain of them who were with us went to the sepulchre, and found it even so as the women had said: but him they saw not.

25-29 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself. And they drew nigh unto the village, whither they went: and he made as though he would have gone further. But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them.

30-31 And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight.

This last "and he vanished out of their sight" shows the employment of the same means so often used by his Father that enabled Jesus to elude those seeking to capture him, by not letting them see him.

32-35 And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened

to us the scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread.

This last verse confirms the means employed by Jesus to appear to them, described earlier in chapter 42.

36-39 And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

Once more this last verse confirms the means Jesus employed to appear to his disciples, for the explanation is the same as at the sepulchre. See chapter 42.

40-44 And when he had thus spoken, he showed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, **concerning me.**

By ending this last verse 44 ". . . concerning me," Jesus made sure all would know that any promise he had made that he had not "come to destroy the law, or the prophets . . . but to fulfill," as he had in his sermon on the mount in Matthew 5:17-18 in chapter 5, referred only to the prophecies of his coming as in Isaiah 53 and Jehovah's threats to destroy him in Zechariah 9:9, 11:12-13, 12:10, 13:6-7 and 14:3-11 as well as several Psalms. See Appendix II. Any other meaning would contradict his whole ministry. In so doing, Jesus confirmed his similar declaration made in 18:31 while he yet lived.

45-48 Then opened he their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things.

49-53 And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem until ye be invested with

power from on high. And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he again disappeared from their sight. And they worshipped him, and returned to Jerusalem with great joy: and were continually in the temple, praising and blessing God.

It is significant also to note that verse 21 expressing the hope that Jesus would redeem Israel described the wrong, "king-like Messiah" Jehovah had planned to send, and not Jesus, showing that his devoted followers still confused him with that other Messiah they had been taught to expect, but who never came.

It is sometimes overlooked that in verse 41, Jesus' question, "Have ye here any meat?" were words he said to them in John 21:5 under different circumstances, but also after his death.

That Jesus' disciples would even at this time still be said to be "praising and blessing God" shows they still did not know who Jesus was or it was a transcriber who made this error in deifying his Father in heaven.

THE RESURRECTION
Continued from Chapter 42

This account of Jesus making himself known to be now living in the Spirit again, manifesting himself in the body of a stranger to them, is of the same character as the others in that he was not recognized at first to be who he was.

When the disciples reached their destination and Jesus would have parted from them, still unrecognized, they persuaded him to join them for supper at which he revealed himself to be who he was by the way he broke the bread with a blessing. In the meantime, signs of his stigmata had become visable upon his hands and feet, despite the fact he was inhabiting a body not his own. St. Francis and others were also said to have been given this sign from heaven of Jesus' gift to them.

In describing Jesus' conversation with these friends who had served him so well in his lifetime, he made sure they would understand that his mission had been to save others what he had suffered, and build teachers of his Word, "but tarry ye in the city of Jerusalem until ye be invested with power from on high." This meant that the power of the Holy Spirit had to be restored to them since it had originally been given them from his living body as Jesus, and it had to be built up again in another living person for them to draw from as they had from him.

Luke's account then states that Jesus simply vanished again from their sight. However, he was actually in the body of a living person unrecognized by them. Therefore, when this and similar stories say that Jesus "disappeared" or "rose up into heaven" or "into a cloud", it is clear that it is a gloss added by the teller of it. Later, when Jesus' Spirit had left the stranger who was himself once more, the latter would not remember it having happened to him nor would he suffer any ill effects, in fact quite the contrary for he would be greatly blessed by the Holy Spirits.

The phenomenon of Jesus causing his disciples suddenly to not be able to see him, and then just as suddenly restore this ability to them, is easily understood when it is remembered that Jesus' Father in heaven rescued Jesus from hostile mobs by this method, told of in John 8:59 (2) and Luke 4:30 (8) and possibly also in John 7:30, 44 (21), 8:20 (22) and 10:39 (24). However, it is doubtful that this was the method employed here.

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CHAPTER 44
Jesus Again Appears to His Disciples and Proves Who He Is

The chief priests conspire to deny the resurrection of Jesus

Matthew 28:11-15

Now when they were going, behold, some of the watch came into the city, and showed unto the chief priests all the things that were done. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, Say ye, His disciples came by night, and stole him away while we slept. And if this come to the governor's ears, we will persuade him, and secure you. So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

This is a revealing demonstration of how determined were the chief priests to prevent Jesus' resurrection, even to rushing to explain it away when it appeared that he had nonetheless succeeded, for they mistakenly believed in resurrection of the body.

Jesus appears to eleven disciples at Galilee

Matthew 28:16-20

16-18 Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him: but some doubted. And Jesus came and spake unto them, saying, All power is given unto me in heaven and on earth.

19-20 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.

This is a very meagre account of an event very possibly more accurately told in John 21:1-19 in chapter 45. This passage, however, has been the source of a good deal of misunderstanding of what Jesus had in mind in saying these words to his disciples. What he meant by the term "baptizing" can quickly be put into focus by his words quoted in ***The Acts 1:5****, which echoed also the words of John the Baptist reported in all four Gospels.*

For John (the Baptist) truly baptized with water; but ye shall be baptized with the Holy Spirit.

Even the passage in ***The Acts 8:14-17*** *explaining this is not well expressed, for it uses the term "baptized" without pointing out that it is*

not as John used it, until verse 17 when Luke describes the act of baptism.

Then laid they their hands on them, and they received the Holy Spirit.

Thus, Jesus did not use water in bestowing the Holy Spirit in baptizing, and the method of baptism in present day use in Christian ceremonies has no actual basis in Jesus' Word. All that is needed to seek the protection of our Father in heaven for either an adult or an infant is a simple prayer, with or without witnesses.

In Mark, only 16:14-15 apply to this passage. The omission of the last five verses that end Mark's Gospel is explained in REVISIONS in Appendix IV.

Mark's misinterpretation there of Jesus' promise told accurately in Luke 10:19-20 in chapter 12 continues to have tragic consequences to those who fail to realize the seriousness of that error.

Jesus appears to 10 disciples, Thomas absent

John 20:19-25

19-29 Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he showed unto them his hands and his side. Then were the disciples glad, when they saw the Lord.
21-23 Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he touched each of them in turn, and saith unto them, Receive ye the Holy Spirit. Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.
24-25 But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

Again we see that Jesus was not recognized until he showed them the stigmata he had caused to appear on the body of the man unknown to them in whom his Spirit was temporarily dwelling so he could manifest himself to them. In bestowing the Holy Spirit upon his disciples on this occasion, Jesus was performing through this stranger identically as his Father in heaven had performed through him during his lifetime. In this sense, Jesus was thus this stranger's Father in heaven, unknown to him. This has undoubtedly happened other times since then unknown to those to whom it was given.

Jesus appears to all 11 disciples, Thomas present

John 20:26-31

26-29 And after eight days again his disciples were within, and Thomas with them: then came Jesus, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

30-31 And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, and that believing ye might have life through his name.

CHAPTER 45
Jesus appears to 7 disciples and dines with them

Jesus appears to 7 disciples as they fish, and later dines with them
John 21:1-19

1-3 After these things Jesus showed himself again to the disciples at the sea of Tiberias; and on this wise showed he himself. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples. Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.

4-7 But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus. Then Jesus saith unto them, Children, have ye any meat? They answered him, No. And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea.

When Jesus first asked if they had any meat, he may have had in mind to tell them to cast it on the water as fishermen do today to "chum" to attract the fish. That this was a time honored method even in early days is evidenced by Ecclesiastes 11:1, alluding to this symbolically in his lesson on charity, the now famous, "Cast thy bread upon the waters: for thou shalt find it after many days."

Mary Magdalene once more was "that disciple whom Jesus loved," as shown in Appendix VI, who immediately knew and told Peter that it was Jesus speaking to them. It is clear that it was she and another woman disciple who were the unnamed "two other of his disciples" in verse 2. What follows is an amusing faux pas of someone who thought to add color to the text in verse 7, parenthetically, not knowing that the unnamed disciple with Peter was a woman, by inserting "(for he was naked,)"! Undoubtedly Peter was only stripped to the waist as might be expected of a fisherman at the nets in warm weather.

8-9 And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes. As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

10-11 Jesus saith unto them, Bring of the fish which ye have now caught. Simon Peter went up, and drew the net to land full of

great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.

12-14 Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord. Jesus then cometh, and taketh bread, and giveth them, and fish likewise. This is now the third time that Jesus showed himself to his disciples, after that he was risen from the dead.

Again in both these incidents Jesus was not recognized by anyone but Mary Magdalene, and that only because she was providing the mediumship for these manifestations by Jesus as at the sepulchre, discussed in chapter 42. The reason for this statement is explained in a separate Discourse, "Jesus' Miracles," and in Appendix VI.

15-17 So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he had said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

18-19 Verily, verily, I say unto thee, When thou wast young, thou girdest thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

In the first passage, Jesus was letting Peter see how it felt to be denied three times, as Peter had Jesus before his death. In this way Jesus let Peter know that he had indeed been hurt by it. The second passage warned Peter that he would be martyred in his old age, and this was unquestionably due to his lack of loyalty to Jesus when he needed him most, which denied Jesus the right to protect him from this as perfectly as he otherwise could have, except in heaven. It therefore should be again clear that Jesus did not intend to form a church around Peter as his Vicar, as has been established in his name.

Jesus shows how important to his work in the Spirit is Mary Magdalene

John 19:20-25

20-22 Then Peter, turning about, seeth the disciple whom Jesus loved following; who also leaned on his breast at supper, and said, Lord, who is he that betrayeth thee? Peter seeing her

saith to Jesus, Lord, and what shall she do? Jesus saith unto him, If I will that she tarry till I come, what is that to thee? follow thou me.

23 Then went this saying abroad among the brethren that that disciple should not die; yet Jesus said not unto him, She shall not die; but, If I will that she tarry till I come, what is that to thee?

24-25 This is the disciple who testifieth of these things, and wrote these things: and we know that her testimony is true. And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written.

THE OTHER DISCIPLE WHOM JESUS LOVED
Continued from Chapter 41

Once again the nature of this conversation reveals that "the disciple whom Jesus loved" could only have been a woman, one of the two unnamed disciples in verse 2, for Peter would hardly feel the need to look after another man as if he were a dependent, as he did here. Thus, "the disciple whom Jesus loved" was again clearly Mary Magdalene, to whom Jesus had granted the responsibility of being his host now that he was in the Spirit, due to her purity and devotion to him and his teachings throughout his ministry. This is more clearly documented in the other mentions of her to know that she is the woman who is referred to here.

Here too we see John giving us still another evidence of how little Peter seemed to understand Jesus or know what was going on.

Of even more significance is Jesus' reply to Peter, "If I will that she tarry till I come, what is that to thee?" In this he was saying that while he was making appearances to them as he was, after his death, it was essential that Mary Magdalene remain where he could direct her to be, so she could assist his appearances by her mediumship, as this was her role at this time. So when Jesus said ". . . till I come . . ." he meant, ". . . until I appear to you again . . . ." Mary Magdalene's comment here, for this was her testimony, that this remark by Jesus had been misconstrued to mean that she would never die, meaning that she had been granted eternal life, shows how disturbed she was that they did not understand its true meaning, which meant so much to her, much as she must have treasured the gift of eternal life he unquestionably had granted her.

In verse 24 at the end, John reveals that the details of this episode were given him by "the other disciple," adding, "and we know that her testimony is true." It was Mary Magdalene herself, therefore, who provided these intimate insights into the last moments of these events which ended this precious record.

In Appendix VI is a more detailed account of this.

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CHAPTER 46
A Misplaced Document of Great Value Not Part of This Gospel

Jesus prays to his Father in heaven contemplating the death of John in whom he then dwelt

John 17

This chapter was never intended by John to be a part of this Gospel as having been said by Jesus during his lifetime. With the sole exception of verse 3, which was spuriously added by others in the 4th century, this chapter is composed of Jesus' thoughts expressed to his Father in heaven just before he was to end his life in John in whom he was then dwelling, at John's death. With the completion of John's Gospel and his First Epistle, Jesus was able to say in verse 4, "I have glorified thee on the earth: I have finished the work which thou gavest me to do." This was because only now was he in a position to say, as he did in verse 8,

> For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.

That this was important for him to accomplish before he ended his work was expressed in verses 20-21,

> Neither pray I for these alone, but for them also who shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

A POSTHEMOUS EXPRESSION OF HOPE

In these words, Jesus was saying again what he told Philip in 14:7-11, and expanding it to include a wish that this be made possible for not only all his disciples but all who would be willing to believe in him through their word. The key to this is that Jesus' Father in heaven dwelt in his body also, so they were as one, as he had said in 10:30, and thus had no connection with the spirit God of the Jews, Jehovah. It was this that he was referring to when he said twice here, ". . . they have believed that thou didst send me," and "have known surely that I came out from thee," also again in verses 23 and 25.

This is something Jesus had tried to accomplish in more than eighty passages in the Gospels, but nevertheless failed to do during his lifetime. This was demonstrated in his futile efforts to explain to Philip who he and his Father in heaven were in John 14:7-11, chapter 35, and just as futilely to Peter in 16:27-31, chapter 37. Only John of the 12 apostles had this knowledge, and then only when Jesus gave it to him in inspiring his Gospel and First Epistle near the end of his life, during which Jesus was John's Father in heaven.

The main sense of this prayer, therefore, was that only now could Jesus cease manifesting himself through others as he had up to this time, after he was resurrected as well as all through his ministry, and so end his work on earth until he should come again as he had promised to do in 5:28-29, chapter 10, 10:17-18, chapter 24, and elsewhere. Jesus hoped that his Word would take root in Man, and it did, even though many tares were sown with it in the 4th century and by the early church which prevented much of it from giving forth its fruit.

Many of the thoughts in this chapter had been previously expressed by Jesus in some 37 verses of this Gospel, with added references to a verse in Isaiah, Jeremiah, Hosea, Ezekiel and Psalm 119. That its insertion as an alleged prayer at Gethsemane was erroneous is even more evident when it is remembered that Jesus' Father in heaven dwelt in him, as was mentioned earlier, and that they were in constant communication with each other during his lifetime. Jesus would therefore surely not choose this way of praying, as if his Father in heaven needed to be brought "up-to-date," nor address him openly for others to hear unless it were purely for public consumption, as in the instance of the raising of Lazarus in 11:41-42, chapter 25, when he said that it was only for this purpose, a comment he failed to make here. The contents equally belie this.

It is in this context, therefore, that the beautiful thoughts of this chapter should be read, certainly a poignant moment in the life of this great man.

* * * * *

1-5 These words spake Jesus, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: that he should give eternal life to as many as thou hast given him. I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

6-8 I have manifested thy name unto the men whom thou gavest me out of the world: and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.

9-12 I pray for them: I pray not for the world, but for them whom thou hast given me. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but they are in the world, and I come to thee. Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.

13-17 And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth.

18-21 As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also who shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

22-23 And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

24-26 Father, I will that they also, whom thou has given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.

That Jesus gave this prayer to John in the Spirit at the close of John's life was so that we today could know what Jesus was to his Father in heaven and he to Jesus. This was to dispel any thought that either of them were to be thought of as godlike people wishing to be worshipped as such. This therefore was why he worded this prayer so carefully and repeated four times that he was now satisfied that the world would know through John's words that Jesus "came out from thee" and was not Jehovah's Messiah as even his disciples had insisted on believing during his lifetime and even subsequently during their ministries. This was because he was the Messiah prophesied in Isaiah 53, who became known as "The Suffering Messiah," and not the one Jehovah promised in Psalm 2:6-12 who never came, who was often described as "The king-like Messiah" because of his promise to restore Jerusalem to Jewish rule with a rod of iron and demands of obeisence under threat of punishment. This is why it is not healthy to worship Jesus as "our King" or his Father in heaven as "God," which would only mean Jehovah is that context.

All of Jesus' words therefore were directed toward telling us that his Father in heaven was a teacher of the qualities in Man that could eradicate the evils which had entered into him as a result of the cruel teachings of the Old Testament prophets. These qualities were first of all goodness to others, the capacity to love someone enough to care for their welfare ahead of your own, to never anger nor seek revenge or ever help others to do so. Neither say or do a thing to please one's self that can hurt or humble another, nor seek to promote your own advantage to the detriment of someone else, aware that no one can give a hurt without finally becoming the object of it.

Had this been all that Jesus taught us it would surely have been enough. But to make certain that his Father in heaven's teachings would not cease at his death, Jesus in addition promised us in John 14:12-13, chapter 35, that all that he had done could we do also if we would but live by his Word. "And greater works than these shall he do, because I go unto my Father." Therefore, with Jesus and his Father now working together in heaven, meaning in the minds of living people, "He that believeth on me . . . whatsoever ye shall ask in my name, that will I do." But that holds true only when those who ask it do so for the good of others than themselves, "for your Father knows what things ye have need of, before ye ask him."

These were the promises Jesus gave us if we would but believe and live by his Word. For as he revealed to us in the opening words of John's Gospel, in which he explained that "God" in Jesus' terms was the quality of love in Man and never again to be a personal "God:"

In the beginning was the Word, and the Word was synonymous with God, for the Word was God, and from the beginning it was synonymous with God.

All of Man's progress was accomplished by it; and without it no progress was made. Through it came the meaning of life; a life that was a light unto men. And this light shined in the darkness; and those who were in the darkness comprehended it not.

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Integration of THE CHRISTIAN BIBLE

CHAPTER 1 The Beginning of the Word

The true meaning of "God" in the destiny of Man	**John**	**1:1-2**
How the "God" of Jesus' Word has been the key to Man's progress		**3-5**
John explains the meaning of "Son of God"		**12**
Jesus is the exemplification of his Word		**14**
John the Baptist prepares to support Jesus		**1:15**
The birth of Jesus	**Luke**	**2:1-7**
The circumcision of Jesus		**21-24**

CHAPTER 2 Jesus is recognized by others and shows God is not his Father, nor his Father God

The ministry of John the Baptist	**Luke**	**3:1-14**
John the Baptist tells how his baptism differs from that given by Jesus		**15-18**
John the Baptist is thrown into prison		**19-20**
Jesus is tempted in the wilderness		**3:23 & 4:1-15**
John shows that the "God" Jesus speaks of is not the personal God, Jehovah	**John**	**1:18**

CHAPTER 3 Jesus announces his purpose and teaches the nature of the spirit

Philip and Nathanael are taught by Jesus	**John**	**1:43-51**
Jesus turns water into wine at the marriage feast		**2:1-11**
Jesus chases the moneychangers out of the temple		**12-17**
Jesus prophesies his death and resurrection		**18-22**
Jesus does miracles but does not commit himself		**23-25**
Except a man be born again, he cannot see the kingdom of God		**3:1-6**
The freedom of a Holy Spirit is described by Jesus		**7-8**
Jesus shows the need for goodness in those who seek it in others		**9-15**
Light is come into the world, and men loved darkness		**16-21**
Jesus baptizes but not with water		**22-24**

CHAPTER 4 Jesus begins to assemble his disciples

Jesus is a teacher to John the Baptist	**John**	**3:25-36**
Jesus teaches a woman at Jacob's well that it is his Word that quenches Man's thirst, not Jehovah's teachings.		**4:1-14**
Jesus again points out that Jehovah is not his Father in heaven		**15-23**
Jesus reveals that food is given him by his Father in heaven		**31-38**
A passage of doubtful authenticity		**39-41**
A prophet hath no honour in his own country		**43-45**
Miracle of the fishes, and Peter and Andrew, James and John become his disciples	**Luke**	**5:1-11**
Jesus teaches and heals as he begins his ministry	**Matthew**	**4:23-25**

CHAPTER 5 Jesus begins his ministry with his sermon on the mount

The Beatitudes	**Matthew**	**5:1-12**
Ye are the light of the world; let your light so shine before men		**13-16**
Think not that I have come to destroy the law and the prophets: I am not come to destroy but to fulfill		**17-20**
Jesus corrects the commandment "Thou shalt not kill"		**21-22**
Jesus teaches forgiveness		**23-24**
And warns of the fate of the unforgiving		**25-26**
Jesus corrects the commandment "Thou shalt not commit adultery"		**27-32**
Jesus corrects Jehovah's commandment to "swear by my name."		**33-37**
And also corrects Jehovah's commandment of "An eye for an eye, and a tooth for a tooth"		**38-42**
And corrects Jehovah's the commandment to "Love thy neighbor, and hate thine enemy"		**43-48**

CHAPTER 6 The sermon on the mount continued

Jesus teaches the nature of true charity	**Matthew**	**6:1-4**
And teaches how to pray and how not to pray		**5-15**
Jesus teaches how to suffer, and how not to		**16-18**
And teaches to not overvalue material wealth		**19-21**
And to not compromise with evil		**22-24**
And teaches that goodness brings good things to us		**25-34**

CHAPTER 7 The sermon on the mount continued

Jesus teaches that as we are to others, so shall it be to us	**Matthew**	**7:1-2**
And tells us to not find faults in others that may well be our own	**Matthew**	**7:3-5**
Jesus teaches to not waste goodness on those who do not revere it		**6**
Jesus teaches that those who diligently seek of him the truth will be given it		**7-11**
Jesus teaches his version of The Golden Rule		**12**
Jesus stresses the hazards of life and the need to know the way		**13-14**
Jesus teaches how to distinguish good from evil		**15-20**
Jesus teaches that it is the good who will be helped by his Father in heaven		**21**
Jesus shows that he was not the Messiah promised by many of the Old Testament prophecies		**22-23**
And to live by his Word is like a house built on rock instead of on sand		**24-27**
The end of the sermon on the mount		**28-29**
And Luke added to this:		
Can the blind lead the blind and not fall?	**Luke**	**6:39**
A good man brings forth good, and an evil man evil		**45**

CHAPTER 8 Jesus continues his teaching and fulfills an Isaiah Prophecy

Jesus rewords and so fulfills a quote from Isaiah 61:1-2	**Luke**	**4:16-28**
And is saved from an angry mob by his Father in heaven		**28-32**
Jesus teaches his disciples on the ungoodness of the people		**9:57-62**
Jesus teaches the meaning of his lesson on how to pray		**11:1-13**

CHAPTER 9 Jesus heals and again evades threats to kill him

Jesus heals the possessed man in the synagogue	**Luke**	**4:33-37**
And heals Peter's mother-in-law of a fever		**38-39**
And heals a leper	**Matthew**	**8:1-4**
And heals a centurion's servant of palsy		**5-13**
Jesus heals another man sick with palsy	**Luke**	**5:17-26**

And heals a man possessed with devils whose name was Legion		**8:26-40**
Jesus is said to fulfill a prophecy in Isaiah 53:4	**Matthew**	**8:16-17**
Matthew becomes a disciple and Jesus tells the Pharisees why he came		**9:9-13**
The healing of the nobleman's son	**John**	**4:46-54**
The healing of the impotent man at the pool		**5:1-16**
Jews falsely accuse Jesus of claiming God as his Father, and try to kill him		**17-18**

CHAPTER 10 Jesus tells who he is and who he is not

Jesus tells who he is	**John**	**5:19-47**
And warns against trying to fit his teachings into those of the Old Testament to show who he is not	**Luke**	**5:33-39**

CHAPTER 11 Jesus warns the Jews of their cruelty and heals the sick

Jesus tells the Jews to not condemn those	**Matthew**	**12:1-8**
who work on the sabbath	**Mark**	**2:27**
Then heals a man with a withered hand	**Matthew**	**12:9-13**
The raising of Jairus' daughter from the dead	**Luke**	**8:41-42 & 49-56**
Jesus heals the woman who touched his garment		**8:43-48**
The raising of the widow's son from the dead		**7:11-17**
Jesus heals a blind man		**18:35-43**
The healing of a dumb demoniac	**Matthew**	**9:32-34**
Jesus heals, teaches and prays for the needy		**35-38**

CHAPTER 12 Jesus chooses and instructs his disciples

Jesus chooses his disciples and gives them power to heal	**Matthew**	**10:1-4**
And instructs them as he sends them forth to preach		**5-42**
And gives them protection against travel hazards	**Luke**	**10:17-20**

CHAPTER 13 Jesus denounces John the Baptist and others for their sins

Jesus scathingly criticizes John the Baptist	**Matthew**	**11:1-15**
And declares the Israelites approve of no one but themselves		**16-19**

And upbraids the cities for their sins		**20-24**
And says only he knows the Father, and only the Father the Son		**25-27**
Jesus says Come unto me all ye who labour		**28-30**
Jesus is said to have fulfilled a prophecy in Isaiah 42:1-4		**12:14-21**
Jesus heals a blind and dumb demoniac		**22-23**

CHAPTER 14 Jesus refutes charge the devil helps him and explains parables

Jesus answers the Pharisees' charge he is in league with devils	**Matthew**	**12:24-37**
But refuses to give a sign and tells how evil spirits behave		**38-45**
Jesus says that his family are all those who believe in him		**46-50**
Jesus is said to have healed Mary Magdalene of seven devils	**Luke**	**8:1-3**
The Parable of The Sower	**Matthew**	**13:1-9 & 18-23**
Jesus explains why he speaks in parables and prophets never had his Word		**10-17**
Jesus is said to describe the kingdom of God a mystery to Man	**Mark**	**4:26-29**
The parable of The Tares	**Matthew**	**13:24-30 & 36-43**
The parable of The Mustard Seed		**31-32**
The parable of The Leaven		**33**

CHAPTER 15 Jesus teaches through more parables

Jesus is said to have fulfilled a prophecy in Psalm 78:2	**Matthew**	**13:34-35**
Jesus says that forgiveness should be in proportion to the sin	**Luke**	**7:36-50**
The parable of The Light Under The Bushel, a second meaning		**8:16-18**
The parable of The Hidden Treasure and The Goodly Pearl	**Matthew**	**13:44-46**
The parable of The Draw-net		**47-50**
Jesus gives a lesson on repentence in heaven		**51-52**
A prophet is not without honour save in his own country		**53-58**
The death of John the Baptist		**14:1-14**
Herod seeks to identify Jesus	**Luke**	**9:7-9**

CHAPTER 16 Jesus explains he is "The bread of life"

The miracle of feeding the 5000 with 5 loaves and 2 fishes	**John**	**6:1-13**
Jesus shows who he is not when they try to make him a king		**14-15**
The miracle of Jesus walking on water	**Matthew**	**14:22-33**
Jesus is said to have stilled a storm		**8:23-27**
Jesus teaches people to seek eternal life	**John**	**6:22-27**
Jesus explains that he is "The bread of life"		**28-65**
Some of his disciples leave him because of that sermon		**66-69**
Jesus reveals that one of his disciples is a devil, meaning Judas		**70-71**

CHAPTER 17 Jesus heals, does miracles and rebukes the Pharisees

Jesus again heals the sick	**Matthew**	**14:34-36**
Jesus corrects the Pharisees' idea of cleanliness		**15:1-20**
Then heals the Canaanite woman's daughter possessed of a devil		**21-28**
And again heals the sick		**29-31**
Feeding the 4000 with 7 loaves and a few fishes		**32-39**
Jesus heals a deaf and dumb man	**Mark**	**7:31-37**
Jesus criticizes the people for not discerning right from wrong	**Luke**	**12:54-57**
And again refuses to give the Pharisees a sign from heaven	**Matthew**	**16:1-4**
Jesus warns against the Old Testament doctrines		**5-12**

CHAPTER 18 Jesus heals and teaches believers are his church

Jesus heals a blind man	**Mark**	**8:22-26**
Jesus says Upon this rock I will build my church	**Matthew**	**16:13-20**
Jesus tells Peter get thee behind me Satan, What is a man profited . . .		**21-28**
Jesus again confirms that John the Baptist is Elijah reincarnated		**17:10-13**
Jesus heals a demoniac child		**14-21**
	Mark	**9:23-24**

CHAPTER 19 Jesus teaches of goodness and ungoodness

Jesus teaches that children are free of sin	**Matthew**	**18:1-6 & 10**
And teaches to not be unkind to those who teach goodness differently	**Luke**	**9:49-50**
Jesus chides his disciples for wanting to emulate Elijah the prophet		**51-56**
Jesus warns of his coming death	**Matthew**	**17:22-23**
The alleged miracle of the money in the fish's mouth		**24-27**
Jesus warns us to not appease ungoodness in those close to us as well as others		**18:7-9**
Jesus again likens the tribes of Israel to lost sheep		**11-14**
Jesus teaches how to deal with trespassers against us		**15-17**

CHAPTER 20 Jesus again explains his commitment to his disciples

Jesus repeats to all his disciples the commitment he made to Peter	**Matthew**	**18:18**
Where two or three are gathered together in my name . . .		**19-20**
Jesus teaches Peter about forgiveness		**21-22**
The parable of The Unmerciful Servant		**23-35**
What therefore God hath joined together, let not man put asunder		**19:1-12**

CHAPTER 21 Jesus evades Jews seeking to destroy him and his mission

Some of the dangers which threatened Jesus from even his own family	**John**	**7:1-13**
Jesus says that his doctrine is not his, but "his that sent me"		**14-16**
Jesus tries to teach Jews in the temple		**17-29**
Some Jews try to take Jesus, but fail		**30-31**
Some Pharisees and chief priests try to take Jesus		**32-36**
Jesus said to be not yet glorified, for the Holy Spirit not yet given		**37-39**
People are divided as to who Jesus is		**40-44**
Jesus is helped by Nicodemus when threatened by the chief priests		**45-53**

CHAPTER 22 Jesus denies ties to Abraham or Jehovah, again tells who he is

Let him who is without sin cast the first stone	**John**	**8:1-11**
Jesus again tells who he is and who he is not		**12-32**
Jesus again disclaims any relationship to Abraham or Jehovah and again tells who he is		**33-59**

CHAPTER 23 Jesus shows why a blind man he has healed was blind

Jesus heals a man blind since birth and the temple rulers seek to punish him	**John**	**9**

CHAPTER 24 Jesus tells why he is the good shepherd

Jesus says that he is the good shepherd to a people who lost their way	**John**	**10**

CHAPTER 25 Jesus raises Lazarus from the dead

I am the resurrection and the life	**John**	**11**

CHAPTER 26 Jesus explains what he means by "God" and the nature of goodness

Jesus again notes the innocence of children	**Matthew**	**19:13-15**
And discusses his meaning of the word "God"		**16-17**
And also discusses goodness as related to wealth		**18-26**
The parable of The Good Samaritan	**Luke**	**10:25-37**
Jesus teaches how to listen to his teachings		**38-42**
Jesus tells who will be responsible for The Judgment	**Matthew**	**19:27-30**
The parable of The Labourers In The Vineyard		**20:1-16**
Jesus warns for the third time of his coming martyrdom		**17-19**
Jesus defines the real meaning of ministry		**20-28**
Jesus responds to a woman's blessing	**Luke**	**11:27-28**

CHAPTER 27 Jesus reveals the source of the evil seeking to destroy him

The parable of The Candle Under The Bushel, a third meaning	**Luke**	**11:33-36**
The lesson of the wilted fig tree	**Matthew**	**21:18-22**
Jesus warns of the dangers to the unpenitent	**Luke**	**13:1-5**
The parable of The Barren Fig Tree		**6-9**
The poor always ye have with you, but me ye have not always	**John**	**12:1-8**
The Jews seek also to kill Lazarus because of his fame		**9-11**
Jesus' triumphal entry into Jerusalem	**Matthew**	**21:1-9**
	and John	**12:16**
Jesus reveals the true meaning of the crowds behavior	**Luke**	**19:39-40**
	and John	**12:17-19**
Jesus laments the fate that awaits Jerusalem	**Luke**	**19:41-44**
Jesus foretells his coming martyrdom	**John**	**12:20-26**
Jesus acknowledges his willingness to be sacrificed for his fellow man		**27-30**
Jesus explains why he came		**31-36**
John quotes Isaiah 53:1 and 6:10 to show why Jesus encountered such resistance to his teachings		**37-41**
Many feared to confess belief in Jesus		**42-43**
Jesus explains that his Father in heaven was living in him in the Spirit		**44-45**
Jesus promises to light the way for mankind		**46-50**
Jesus replies to those who demand by what authority he speaks	**Matthew**	**21:23-27**

CHAPTER 28 Jesus discusses the nature of an evil heritage

The parable of The Two Sons	**Matthew**	**21:28-32**
The parable of The Wicked Husbandmen		**33-46**
The parable of The Wedding Of The King's Son		**22:1-14**
Render unto Caesar those things which are Caesar's		**15-22**
Jesus teaches that there is no marriage in heaven		**23-30**

CHAPTER 29 Jesus promises to destroy the law of Moses and its doctrines

God is not the God of the dead, but of the living	**Matthew**	**22:31-33**
The Pharisees try to entrap Jesus		**34-36**
On these two commandments hang all the law and the prophets		**37-40**

Jesus demonstrates that he is not a descendent of David	**Matthew**	**22:41-46**
Jesus teaches how the law of Moses hurts people	**Luke**	**13:10-17**
Jesus denounces those who follow the law of Moses	**Matthew**	**23:1-8**
Jesus teaches a lesson on humility	**Luke**	**14:7-11**
Jesus again denounces followers of the Old Testament teachings	**Matthew**	**23:13-39**
And promises to destroy the power of the law of Moses		**24:1-2**
Jesus warns against the doctrines of the Old Testament	**Luke**	**12:1-3**
And defies Herod		**13:31-33**

CHAPTER 30 Jesus teaches of generosity and of selfishness

The parable of The Rich Fool	**Luke**	**12:13-21**
Jesus heals a man with dropsy on the sabbath		**14:1-6**
Jesus teaches a lesson on generosity		**12-14**
The widow's mite		**21:1-4**
The parable of The Great Supper		**14:15-24**
Jesus tells what it means to be his disciple		**25-26**
The parables of Building The Tower and The King Going To War		**28-33**
Jesus gives two important instructions to his disciples	**Matthew**	**23:9-12**
The parable of The Lost Piece of Silver	**Luke**	**15:8-10**
The parable of The Prodigal Son		**11-32**
The parable of the Unjust Steward		**16:1-13**
Jesus teaches that values on earth are often measured least in heaven		**14-16**
The parable of The Rich Man And Lazarus The Beggar		**19-31**
The parable of The Unmeritorious Servants		**17:5-10**
A mistaken account of healing 10 lepers		**11-19**
Jesus describes the nature of God in Man		**20-21**

CHAPTER 31 Jesus describes how it will be when he comes again

Jesus tells what to look for as signs of his coming again	**Matthew and Luke**	**24:3-51 12:48**
Jesus teaches that the good should never relax their goodness		**32-40**

CHAPTER 32 Jesus teaches by parables how to prepare for his coming again

The parable of The Foolish Virgins	**Matthew**	**25:1-13**
The parable of The Talents		**14-30**
The parable of The Unkind Judge	**Luke**	**18:1-8**
The parable of The Pharisee And The Publican		**9-14**
Jesus again tells what it means to be a disciple		**28-30**

CHAPTER 33 Jesus teaches what the judgment is and again evades his destroyers

Jesus visits Zacchaeus the sinner	**Luke**	**19:1-10**
The parable of The Pounds		**11-28**
Jesus tells what His part will be in the judgment at the end of the world	**Matthew**	**25:31-46**
And warns again of his coming crucifixion		**26:1-2**
The chief priests, scribes and elders conspire to kill Jesus		**3-5**

CHAPTER 34 Jesus commits himself again to his disciples at the last supper

Jesus' betrayal by Judas is set in motion	**John**	**13:1-3**
Jesus symbolizes cleansing the spirit by washing his disciples' feet		**4-17**
The betrayal of Jesus by Judas	**Matthew**	**26:14-16**
Jesus prepares for the last supper and his betrayal by Judas acknowledged		**26:17-25**
Jesus reveals that his betrayal is imminent	**John**	**13:18-22**
Jesus gives Judas the signal that causes him to betray Jesus		**23-30**
Jesus declares himself to be now glorified		**31-32**
Jesus' last admonition before going to the cross . . .	**John**	**13:33-35**
Jesus blesses the bread and wine in commitment to his disciples	**Matthew**	**26:26-28**
Jesus warns his disciples they cannot follow him now and that Peter will deny him thrice	**John**	**13:36-38**
Jesus foretells his appearance to his disciples after his death	**Matthew**	**26:29**
Jesus gives another lesson on humility	**Luke**	**22:24-30**

CHAPTER 35 I am the way, the truth, and the life, and the Spirit of truth is promised

In my Father's house are many mansions	**John**	**14:1-4**
I am the way, the truth, and the life		**5-6**
Jesus vainly tries to explain to Philip his Father dwells in him		**7-11**
Jesus' promise to those who believe in him . . .		**12-14**
Jesus promises to later send The Comforter as the Spirit of truth		**15-17**
And promises disciples they will then know he "is in the Father, ye in me . . ."		**18-20**
Jesus promises to manifest himself through those who love him		**21**
And tells why he will not manifest himself to the world		**22-24**
Jesus shows that the Comforter is a Holy Spirit his Father will send		**25-26**
And again foretells his death and the way of salvation from evil		**27-31**

CHAPTER 36 Jesus says that his Word is the source of all goodness in Man

Jesus likens himself to the true vine and his disciples the branches	**John**	**15:1-10**
Greater love hath no man than this . . .		**11-21**
If I had not come and spoken, they had not had sin . . .		**22-24**
Shows again the Comforter and the Spirit of truth are the same		**25-27**

CHAPTER 37 Jesus prepares his disciples for his death

Jesus prepares his disciples for his imminent departure from them	**John**	**16:1-11**
I have yet many things to say unto you, but ye cannot bear them now		**12-15**
Jesus promises his disciples to return		**16-24**
Jesus denies he came forth "from God. I came forth from the Father"		**25-31**
I have overcome the world of evil		**32-33**

CHAPTER 38 Jesus is betrayed and arrested at Gethsemane

Jesus foretells the fulfillment of a Jehovah threat	**Matthew**	**26:30-31**
And foretells again his reappearance to his disciples after his death		**32**

Jesus warns his disciples to now resume their normal lives	**Luke 22:35-37**
Jesus at Gethsemane	**Matthew 26:36-39**
The real import of "Let thy will be done" is not understood	**40-46**
Jesus about to be betrayed	**John 18:1-3**
The betrayal kiss by Judas	**Matthew 26:48-49**
Jesus sees that he is betrayed	**John 18:4-5**
Jesus is arrested	**Matthew 26:50-54**
Jesus tells Peter that death is now his duty	**John 18:11 (½)**
Still another Jehovah threat becomes fulfilled	**Matthew 26:55-56**
Jesus is led away from Gethsemane	**John 18:12-14**
Jesus is taken before the high priests	**Matthew 26:57**

CHAPTER 39 Peter thrice denies Jesus as his trial begins

Peter denies Jesus the first of three times	**John 18:15-18**
Jesus is tried by the high priests	**Matthew 26:59-63**
Jesus before the high priests	**John 18:19-23 and Matthew 26:63-68**
Peter denies Jesus the second and third times as foretold	**John 18:25-27 and Matthew 26:75**
Jesus is taken before Pilate who sends him to Herod	**Luke 23:1-7**
Herod returns Jesus to Pilate for judgment	**23:8-12**
Jesus is led again to Pilate for judgment	**John 18:28-30**
Judas repents but is not allowed to live	**Matthew 27:1-10**

CHAPTER 40 Pilate absolves Jesus but the chief priests demand his death and crucify him

The chief priests seek to mask their responsibility for Jesus' death	**John 18:31**
Pilate finds Jesus innocent but the chief priests insist on his death	**18:33-38**
Jesus refuses to defend himself	**Matthew 27:11-14**
Pilate knew that for envy the chief priests had delivered Jesus	**15-18**
The chief priests and elders persuade the multitude to destroy Jesus	**19-26**
Jesus is scourged and the chief priests again demand his death	**John 19:1-12**
Pilate delivers Jesus to the chief priests and their followers to be crucified	**13-16**
Jesus warns the people to beware of their future	**Luke 23:26-31**
Jesus is crucified	**John 19:17-22**

CHAPTER 41 Jesus is mocked on the cross as he dies

Jesus is mocked on the cross	**Matthew 27:39-43**
Soldiers cast lots for his garments	**John 19:23-24**
Jesus blesses one of the thieves on a cross beside him	**Luke 23:39-43**
Jesus commits Mary Magdalene to his mother's care	**John 19:25-27**
Jesus' last moments on the cross	**28-30**
And his body pierced but not mutilated	**31-37**
And temple veil is rent in twain	**Matthew 27:50-53**

CHAPTER 42 Jesus is resurrected and appears to Mary Magdalene

Joseph of Arimathaea claims Jesus' body from Pilate for burial	**John 19:38-41 and Matthew 27:60-61**
The chief priests and the Pharisees try to prevent Jesus' resurrection	**62-66**
Jesus appears to Mary Magdalene at the sepulchre	**John 20:1-18 andMark 16:12**

CHAPTER 43 Jesus appears to his disciples near Emmaus

Jesus appears to disciples walking to Emmaus and dines with them	**Luke 24:13-53**

CHAPTER 44 Jesus again appears to his disciples and proves who he is

The chief priests conspire to deny the resurrection took place	**Matthew 28:11-15**
Jesus appears to 11 disciples at Galilee	**16-20**
Jesus appears to 10 disciples, Thomas absent	**John 20:19-25**
Jesus appears to all 11 disciples, Thomas present	**26-31**

CHAPTER 45 Jesus appears to 7 disciples and dines with them

Jesus in the Spirit visits 7 disciples as they fish and later dines with them	**John 21:1-19**
Jesus shows how important Mary Magdalene is to his work in the Spirit	**20-25**

CHAPTER 46 A misplaced document of great value not a part of this Gospel

Jesus' prayer to his Father in heaven contemplating the death of John in whom he then dwelt	**John 17**

SAYINGS OF JESUS

At the turn of the century, Dr. Bernard Pyne Grenfell and Dr. Arthur Surridge Hunt, archaeologists, discovered papyri in a mound at Oxyrhynchus about 120 miles south of Cairo which included many early Christian writings predating then known documents. Among these were Logia of unquestioned authenticity which are nonetheless very little known. Because of their valuable contribution to Man's knowledge of the thoughts of Jesus, they are included here as part of his teachings to us, translated from the Greek.

He who seeks will find; and finding, will wonder; and wondering, will reign; and reigning, will rest. (This is a variation of Matthew 7:7, also in Logia #2 in The Gospel According to Thomas, varied slightly)

The soul must be made to grow through faith and knowledge. (A companion thought to his reference to the mustard seed in Matthew 17:20)

Kind words are better than ointment, and sweet saying than the perfume of love.

A cheerful countenance is as the appearance of sweetness. (A variation of Matthew 6:16-18)

Love rules willing hearts; fear, the unwilling.

The giver is happier than the receiver. (A companion thought to Luke 6:38)

Never be joyful, except when you have seen your brother happy.

Love covers a multitude of sins. (In 1 Peter 4:8, "Charity shall cover the multitude of sins.")

You see your brother; you see your God. (A variation of 1 John 4:7-8)

These are those who stretch the warps and weave nothing. (A companion thought to Matthew 23:3-7)

Blessed is he who also fasts for this, that he might feed the poor.

You have dismissed the living, who were before you, and talk of the dead. (A companion thought to Matthew 8:22 concerning the spiritually dead) (This is also Logia #52 in Thomas' Gospel)

When you fast, pray for those who are about to perish.

A man not tempted is not proved. (One of the morals of the parable of The Prodigal Son, Luke 15:32)

Anger destroys even the prudent. (This is the thought in Matthew 5:22-26)

Where there are pains, thither runs the physician. (A companion thought to Matthew 9:12)

Except for a few saints, men have always thought that they could atone for their crimes with money. (A companion thought to Matthew 19:24)

You hear with one ear, but the other you have closed. (A variation of Matthew 13:15)

The heavenly Father desires rather the repentance than the punishment of sinners. (This is a variation of Luke 15:7)

The world shall be built up through grace. (This is the sense of John 1:1-5)

Show yourself a tried money-changer, in that you can distinguish between a good and bad coin. (This is the thought in Luke 12:57)

Ask great things, and the small shall be added; ask heavenly things, and the earthly shall be added. (Similar to Matthew 6:8 and 33)

He to whom more is forgiven, loves more. (Just as in Luke 7:47)

No one shall be called good who mixes evil with the good, for gall does not mix well with honey. (A similar thought to Matthew 9:16-17 and Luke 5:36-39)

Men must give an account of every good word that they fail to speak. (As in Matthew 5:25-26 and 15:18)

If you cannot keep that which is small, who will entrust you with that which is great? For he that is faithful in very little, is also faithful in much. (This is the lesson of the parable of The Talents in Matthew 25:21 and 23)

As you judge, so shall you be judged. (As in Matthew 7:2)

Blessed are they who mourn the destruction of the unbelievers. (This is the meaning of Jesus' plea when on the cross, in Luke 23:34, "Father, forgive them; for they know not what they do.")

Take not the world for your lord; lest it take you for its slave. (John 8:34 and 1 John 3:5-6 taken together as one thought)

One day Jesus and his disciples passed a man who spoke evil of them in a loud voice; but Jesus spoke only good in return. And when his disciples asked him why he spoke good to him who spoke evil, he replied: "Each gives out of his store." (This is the lesson he gave in Matthew 12:35 and Luke 6:45)

I am thou, and thou art I, and where thou art there am I also; and in all things am I sown. And from whencesoever thou gatherest me, in gathering me thou gatherest thyself. (This paraphrases John 14:20. It is related to the next saying.)

Wherever there are two, they are not without God, and wherever there is one alone, I say, I am with him. Raise the stone, and there thou shalt find me, cleave the wood and there am I.

The last sentence of this saying appears also in "The Gospel According to Thomas," unhappily partly mistranslated, as part of Logia 77 but reversed in order. It contains many thoughts not often understood. First is a lesson, as in 1 John 4:7-8, in loving one another as his meaning of what God is in Man, followed by his assurance that those who are unwillingly alone will find their love fulfilled in him. The last sentence is a reference to spirits of those who die unloved often having to exist in stones and wood or other material objects rather than in the minds of living people as do spirits of people who are well loved. This is the meaning of John the Baptist's mention of stones in Matthew 3:9 and Jesus' rejoinder to the Pharisees in Luke 19:40. The Old Testament refers to this in Habakkuk 2:10-11, "For the stone shall cry out of the wall, and the beam out of the timber shall answer it." Jesus' meaning here is that even these people who have been abandoned by all who knew them will find him willing to be good to them if they will but seek him in penitence and forgiveness as he taught them to if they would hope to attain eternal life and thus be saved from this oblivion.

* * * * *

JOHN'S FIRST EPISTLE

1 John

1:1-3 That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of Life; (For the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us;) That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.

This beginning of John's efforts to convey his thought on all he had experienced during his life with Jesus, and since, is his way of saying, "This is something I have experienced first hand, not just because Jesus told us these things would happen to us, nor that we heard it and believed, but it is something we are living and feeling in our lives right now, just as he said we would." John was also saying "Unless you also experience this, you cannot possibly understand what we know, not just what we believe to be true, but what we know to be a fact."

1:4-5 And these things write we unto you, that your joy may be full. This then is the message which we have heard of him, and declare unto you, that *Jesus' Word of* God is light, and in it is no darkness at all.

This passage, as in the beginning of John's Gospel, suffers from a serious error in translation from the Greek due to the lack of gender in the Greek personal pronouns. As in John's Gospel, because the translator was conditioned by the Old Testament, he assumed a reference to "God" required the pronoun "him," whereas John was speaking of Jesus' Word of God, "For God is love," or Man's capacity to love others, as John explains later in 4:5-8. This then makes it hang together with all the rest that John has said of Jesus' Word and of the man Jesus, as well as the word "God," which John defined in 4:7-8. This meaning of the word "God" was to establish that it was no longer to be thought of as a personal God as had been true in the days of the Old Testament. In this too is the same thought as was in the beginning of John's Gospel, that The Word was the light of men's lives without which Man would live in darkness. It is a great tragedy that such a fine thought had to have been lost in translation in both places in John's testimony.

1:6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

In this verse is the correct use of the pronoun "him," this time meaning "the Father" or Jesus' Father in heaven from verse 3 above.

1:7-10 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us.

Here again the pronouns "he" and "his" in the first sentence refer to Jesus' Father in heaven still from verse 3. The third person pronouns after that here all refer to "Jesus Christ his Son." This is the translation of these personal pronouns which gives meaning in the context of Jesus' Word.

2:1-2 My little children, these things I write unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for our's only, but also for the sins of the whole world.

In this simple statement, John put forth the meaning of Jesus' death and resurrection and his promise to those who in the future believe in his Word.

2:3-4 And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

The wording of these two verses strongly suggests that another paraphrased John's actual words, as they do not sound like him. "His commandments" were only "love one another," forsake anger and never seek retribution.

2:5-6 But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. He that saith he abideth in him ought himself also so to walk, even as he walked.

Here is John's word defining the love of God as the keeping of Jesus' teachings and not the love of Jesus himself. John wrote here only what Jesus said when he was living, and also clearly had told him on this occasion to write. "In him" here means Jesus' mind or in the context of Jesus' Word.

2:7 Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning.

John is saying here that what he has written so far is only what they have heard from Jesus from the beginning of his teachings, and should be familiar to them.

2:8-11 Again, a new commandment, I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth. He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in the darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

In contrast with what Jesus had said before, here is a new way of expressing the same thing he had been saying, but much more precisely so it could not be mistaken. Once again John points out that being in the light has nothing to do with Jesus as a person but only with following his teachings and living by them. Here it is a case of direct contrast of goodness with ungoodness, of kindness with unkindness as a measure of being in the light of Jesus' Word.

2:12-13 I write unto you, little children, because your sins are forgiven you for his name's sake. I write unto you, fathers, because ye have known him *that is* from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father.

This is the first time that John had, on his own, used the powers which Jesus gave him, to forgive sins and grant a Holy Spirit to those he loved. This is the meaning of these verses and fulfills Jesus' promise to his disciples "Whatsoever ye shall bind on earth shall be bound in heaven" mentioned in Matthew 18:18. John was the first of the apostles to do this. Once again we see how foreign to Jesus' intent it would have been to have any one disciple considered his sole vicar.

2:14 I have written unto you, fathers, because ye have known him *that is* from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

This was to underline what he had just said so there would be no doubt in their minds what he expected of them in granting them the Holy Spirit, as he was here.

2:15-17 Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the

world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever.

This is a difficult order to obey, people being what they are. However, what is meant is to never lose sight of the real meaning of life and the real worths, as opposed to those which are only transient, being only "of the world." This of course calls attention to everlasting life as being the true measure of what life is, rather than only the span of one lifetime, and that one's existence includes many such lifetimes, both incarnated and in the spirit in others. The term "the will of God" here is a probable gloss for ". . . the Spirit of God," or the quality of goodness in Man in heaven through the Holy Spirits, not a personal God. It was to avoid possible confusion on this point that the phrase "will of God" appears nowhere in the Gospels but in Mark 3:35, which was stated correctly in Matthew 12:50 as "will of my Father."

2:18-19 Little children, it is the last time: and as ye have heard that antichrist shall come, even now there are many antichrists; whereby we know that it is the last time. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us.

John said here that this was the last time because the enemies of the teachings of Jesus were gathering in larger numbers so his safety was no longer assured. The people who were so opposed to Jesus' teachings were the ones who wished to perpetuate their power among the followers of Jehovah's teachings of the Old Testament as long as they could. Having heard Jesus' teachings, they mistakenly believed they were a danger to them instead of the salvation that they should have been had they only believed in them.

2:20-21 But ye have an unction from the Holy One, and ye know all things. I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth.

This is to tell them that they have been given the Holy Spirit by John, as was mentioned in discussing verses 12-13, and the reason that he was able to give it to them. Their acceptance of this letter would be their acceptance of the Holy Spirit; and should they not abide by his letter, the Holy Spirit would not stay with them.

2:22-24 Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father: (but) he that acknowledgeth the Son hath the Father also. Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.

Knowing that the Father lived in Jesus during his lifetime and that a spirit can live only in a living body, this reference to "in the Son, and in the Father" is said in recognition of this fact as Jesus told it in John 14:10, "Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works."

2:25-27 And this is the promise that he hath promised us, even eternal life. These things have I written unto you concerning them that seduce you. But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

This is the description of what happens when someone has been given a Holy Spirit. It is obvious that this time, John is telling them to learn from this Holy Spirit what they need to know, and to not learn from other people living on earth. This shows that the Holy Spirit is to communicate with the person to whom John is writing and teach that person. The last word "abide in him" is another way of saying what he had explained earlier in verses 2:5-6, that belief in what the Holy Spirit was to teach was to "abide in him."

2:28-29 And now, little children, abide in him; that when he shall appear, we may have confidence, and not be ashamed before him at his coming. If ye know that he is righteous, ye know that everyone that doeth righteousness is born of him.

This completes this thought by saying that because Jesus is known to be the teacher of goodness to others and gave his life to prove it, his followers will be therefore good.

3:1 Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

This is one of the most important passages in all of the Gospels and, in John's mind, the most important thing to ever happen to him. This is the word he gave us in another passage of 1:12 "But as many as received him, to them gave he power to become sons of God, even to them that believed on his name." This established forever the true meaning of a "son of God" as Jesus intended it to be, which is not as those would have it who have tried to deify Jesus because of it and establish from this a trinity concept of "God". John predicted here that there would be confusion about it because he knew that the world "knew him not" and thus would never understand, as it hasn't.

3:2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

John is only saying here that he is not yet informed as to his future work as a teacher of Jesus' Word, but that he now understands who Jesus was.

3:3 And every man that hath this hope in him purifieth himself, even as he is pure.

This therefore means that those who seek after the goodness of God in Man will, by the very act of doing it, be purified by his Father in heaven. This is a promise Jesus made to John to transmit in this manner to mankind, and he did not mean it to be overlooked.

3:5-6 And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not: whosoever sinneth hath not heeded him, neither known him.

Again "abideth in him" means "lives by his teachings," so as to say, "Whosoever lives by his teachings sins not."

3:7-8 Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of man was manifested, that he might destroy the works of the devil.

This passage is a complement to John's explanation in 3:1 and 2 to show that the disciples were now to fulfill Jesus' efforts to overcome this evil he described in John 8:41-44, chapter 22, which was addressed to some "sons of Abraham" who had said, "We be not born of fornication; we have one Father, even God." Jesus replied to them that the devil was their father in heaven, pointing out that were his own Father in heaven their Father, they would love Jesus instead of trying to kill him.

3:10-12 In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, and neither he that loveth not his brother. For this is the message ye heard from the beginning, that we should love one another. Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.

Here we have the essence of Jesus' teachings, to love one another and be good to your fellow man; and that "God" is Man's capacity to do this. This is in contrast to the personal "God" of the Old Testament, whose teachings Jesus had come to undo.

3:13-14 Marvel not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother, abideth in death.

This translation does not do justice to the intended thought here. Its purpose was to show that through Jesus' teachings they had been saved from spiritual death and given the means of eternal life. This was because they had been taught to "love one another" (not "the brethren"). It meant to end with the thought that those who do not learn to love one another as brothers will suffer spiritual death and be denied eternal life. This sums up the purpose of Jesus' ministry.

3:15 Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

This follows the thought in the preceding verse to say that those who hate prevent themselves from being allowed eternal life; and in this sense they destroy a life in the spirit.

3:16 Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.

The words "of God" may be another gloss, for it adds nothing to what Jesus meant us to be given.

This thought by John was clearly not inspired, because it is not one Jesus would require of any man but himself unless some great good would ensue unavailable any other way, as was indeed true of some of "the brethren." In John's case, however, no such sacrifice was required of him for our best information is that he died a natural death at a great age on the island of Patmos. In the case of Paul, he took unnecessary risks despite repeated warnings by The Holy Spirit, according to The Acts 16:6-7 and 21:4.

3:17-18 But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth.

Once again "the love of God" is equated with and shown to mean the quality of goodness to others.

3:22-23 And whatsoever we ask, we receive of him, because we keep his commandments, and do those things which are pleasing in his sight. And this is his commandment, That we should believe in the name of his Son Jesus Christ, and love one another, as he gave us commandment.

3:24 And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit, which he hath given us.

This merely said that those who keep to Jesus' teachings will be well loved by him and his Father in heaven; and that by doing this, we permit Jesus to bestow upon us the Holy Spirit as he promised us, and has already given us, meaning John and his friends.

This restatement of 2:24 and John 14:10 is John's word that he has indeed been in touch with Jesus in the Spirit. This confirms again the fact that his words in this Epistle as well as his Gospel were inspired by the Spirit of Jesus dwelling in him at this time.

John's definition of "God" and "The Spirit of God."

1 John 4:1-8

Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.

This entire passage is probably the most important one of all of John's writings. In it he explicitly defined what Jesus meant by the word "God" as he used it, in more clarity than anywhere else in the New Testament writings. It begins with a direct statement by John that spirits of the spirit world must not be talked to by living people without first testing them to see whether they are good spirits. The "false prophets" were those who were willing to talk to spirits who did not believe in the teachings of Jesus, but were still teaching the Old Testament laws Jesus was teaching the Israelites to no longer follow. John then proceeds to tell us how to test them.

2-3 Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.

Thus, there is no God in heaven except those good Spirits who accept the teachings of Jesus rather than those of the prophets of the Old Testament, which came from Jehovah. Thus, this separated the good Spirits from the bad by this measurement alone. This then is a very simple definition of a "Spirit of God" in heaven, and one need go no further to understand this.

4 Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.

This means that the spirits of his friends to whom he is writing are all good spirits, having been cleansed of all ungoodness. This also says that the Holy Spirits who are in each of these friends are far more powerful than the unkind spirits to be found in those people who are about them

in the world, so they will always be protected from these unkind spirits who might otherwise hurt them.

This again confirms that John had bestowed a Holy Spirit upon these people.

5-6 They are of the world: therefore speak they of the world, and the world heareth them. We are of God: he that knoweth God hareth us; he that is not of God hareth not us. Hereby know we the spirit of truth, and the spirit of error.

This is a very simple statement but it has a tremendous meaning behind it. It tells us that only those who are good will understand goodness and respond to it; and those who are not good will not understand why the good wish to be good. So, when people do not respond to goodness, it is a sign they are not good people and should not be trusted. This is almost an exact paraphrase of Jesus' words in John 8:47 and the meaning of Matthew 13:13-16.

7-8 Beloved, let us love one another: for love is of God; and everyone that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love.

Here is the simplest definition of "God" as Jesus taught it. Man's capacity to love others is "God" in him. A "Spirit of God" in heaven is thus the Spirit of a person who has this capacity in abundance, after he has left his life on earth. It is to these "Spirits of God" to whom we pray when we say, "Our Father who art in heaven". It is not necessarily the same Spirit of God who will answer the prayer of two different people to "Our Father who art in heaven". This therefore is God in heaven as opposed to God in Man.

4:12 No man hath seen God at any time. If we love one another, God dwelleth in us, and love is perfected in us.

Here we have another perfect definition of "God" in Jesus' terms as the love of one another. Here also is a repeat of John's statement in 1:18 of his Gospel, "No man hath seen God at any time," unlike the God of the Old Testament, Jehovah, who was "seen face to face" in Genesis 32:30 and Numbers 14:14 and Exodus 34:5.

4:13 Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.

"him," "he" and "his" here must be Jesus. See explanation below.

4:14 And we have seen and do testify that the Father sent the Son to be the Saviour of the world.

Here are a number of things that are rather peculiar. Each of these last 3 writings are of John's, but when they are put in juxtaposition, they become inaccurately said, largely because the subject of one is made to appear to carry over to the next verse which, when written by John, had a different subject. In this manner, "God", the subject of the first verse 12, is made to appear the subject of verse 13, whereas when written, it would have to have been either Jesus or his Father in heaven, as only they could have been meant in "he hath given us of his Spirit." "We dwell in him, and he in us" are incorrect here only because they are out of the context John intended and used elsewhere. This is why it is certain that these verses must have been lifted and relocated in this Epistle

4:18 There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.

This is a testimony of faith by John and was beautifully stated. It is a tragedy to not know the rest of this thought.

5:4 For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.

This is a restatement of John's definition of God being a Man's capacity to love and be good to others, and that this will be the only means of cleansing the evil influences from the world.

5:6 This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth.

This is a statement of fact few people understand, because it deals with the force which permits the spirit to manifest itself and without which it is completely unable to do so. This is the electric current generated by the blood circulation in the presence of water, and without either one, the other is impotent to activate the spirit. This is because there can be no current, sometimes called "life force," unless both are present. This is why a spirit can manifest itself only when it is in a living body where both are present. The amount of water in the body controls the extent to which the spirit in it can manifest itself. Jesus spoke of this phenomenon in explaining the nature of the Spirit to Nicodemus in John 3:5. This is not well known by many but is a truth.

5:8 And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one.

This is the remainder of verse 6 and completes the thought contained in it as if it were meant to be one verse. The only new thought meant to be added here was that the origin of the spirit is in the earth, for this is where its electric life force originated before it was in Man. This explains

the many references in both the Old and New Testaments to those who live in the dust and rocks, such as Isaiah 2:10, 26:19, 29:4; Daniel 12:2, Psalm 113:7 and 104:29; Matthew 3:9 and Luke 19:40. These were denied eternal life so returned to the earth to suffer a kind of spiritual death. After they have been released by a Holy Spirit, they may start anew. This is what Jesus meant as the fate of Jehovah's followers who sought his destruction in Luke 19:40.

5:14-15 And this is the confidence we have in him, that, if we ask anything according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petition that we desired of him.

This is the same promise that Jesus made directly in John 14:13-14. The most important part of this statement is frequently omitted in referring to this promise, specifically, "according to his will." This is a prime prerequisite to a prayer being answered.

5:16-17 If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it. All unrighteousness is sin: and there is a sin not unto death.

This is a promise by Jesus to those to whom he has given a Holy Spirit and granted to bind in heaven that which they bind on earth. As John has mentioned in 3:24 and 4:4, he had indeed given the Holy Spirit and in 2:12-13 had the power to forgive sins. The sin which is unto death is that which is spoken of in Matthew 12:32, "And whosoever shall speak a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Spirit, it shall not be forgiven him, neither in this world, neither in the world to come." Other sins are of course in varying degrees, but all must be forgiven by those who were sinned against before the sinner is free of blame and possible punishment by those who are injured.

5:18 We know that whosoever is born of God sinneth not.

"Born of God" only means "lives by the teachings of Jesus to love one another."

JOHN'S SECOND EPISTLE

2 John

1-2 The elder unto the elect lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth; for the truth's sake, which dwelleth in us, and shall be with us for ever.

This suggests that John had also bestowed a Holy Spirit upon this lady as well as having one himself, as we were told in his First Epistle, in 2:12-13 and 3:24. This also suggests that John is anxious to pass on to her a truth which had been given to him.

4 I rejoice greatly that I found of thy children walking in truth, as we have received a commandment from the Father.

This confirms that John had a special truth he wanted to pass on to her.

5-6 And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another. And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it.

This is merely a restatement of Jesus' main thought, that we must learn to love one another and not continue the animosities of the Old Testament days.

7 For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.

There were in those days many people who posed as prophets but were not representing anything that Jesus had to do with, rather, they were Old Testament type teachers.

8 Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.

This was just a warning to not fall victim to these false prophets.

9-11 Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed. For he that biddeth him God speed is partaker of his evil deeds.

This just explains that they had to be very careful of those who did not believe in Jesus' teachings as they might mark them for persecution.

12-13 Having many things to write unto you, I would not write with paper and ink: but I trust to come unto you, and speak face to face, that our joy may be full. The children of thy elect sister greet thee. Amen.

This ending has no special significance beyond its obvious content, but it shows how careful these followers of Jesus had to be in order to be safe.

* * * * *

JOHN'S THIRD EPISTLE

3 John

1-4 The elder unto the well-beloved Gaius, whom I love in the truth. Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth. For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth. I have no greater joy than to hear that my children walk in truth.

This makes it appear that this Gaius also had received of John a Holy Spirit. It is only natural that he would not be certain that it had been given when he had prayed for it to be given, and that he was glad to hear it confirmed as having been received.

5-8 Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers; who have borne witness of thy charity before the church: whom if thou bring forward on their journey after a godly sort, thou shalt do well: because that for his name's sake they went forth, taking nothing of the Gentiles. We therefore ought to receive such, that we might be fellowhelpers to the truth.

This just suggests that they ought to help those who were trying to do the same work as was being done by John and Gaius. In those days, a "church" was not a building but a meeting in someone's home.

9-10 I wrote unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not. Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doeth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church.

As even today, the desire for power among some of those who sought to do Jesus' work overcame the goodness of the Word in them. Diotrephes was clearly such a person, even in these early days after Jesus' death for them.

11 Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not indeed God.

Here again is a restatement of Jesus' main teaching that God is Man's capacity to love and be good to others.

12 Demetrius hath good report of all men, and of the truth itself: yea, and we also bear record; and ye know that our record is true.

This suggests that John is informing Gaius that Demetrius has also been given a Holy Spirit and is therefore being given the true Word. The word "truth" is the key to this interpretation because Jesus had promised them all in John 16:13 that a "Spirit of truth" would come to tell them those truths "but ye cannot bear them now," he told them in 16:12.

13-14 I had many things to write, but I will not with ink and pen write unto thee: but I trust I shall shortly see thee, and we shall speak face to face. Peace be to thee. Our friends salute thee. Greet the friends by name.

This is the same kind of ending as in the Second Epistle, suggesting that he did not dare to write all that he had to tell him for fear it might fall into the wrong hands.

* * * * *

THE EPISTLES OF JESUS CHRIST AND ABGARUS, KING OF EDESSA

1) A copy of a letter written by King Abgarus to Jesus, and sent to him by Ananias, his footman, to Jerusalem, inviting him to Edessa.

Abgarus, king of Edessa, to Jesus the good Saviour, who appears at Jerusalem, greeting.

I have been informed concerning you and your cures, which are performed without the use of medicines and herbs. For it is reported, that you cause the blind to see, the lame to walk, do both cleanse lepers, and cast out unclean spirits and devils, and restore them to health who have been long diseased, and raisest up the dead; all of which when I heard, I was persuaded of one of these two, viz: either that you are God himself descended from heaven, who do these things, or the Son of God.

On this account therefore I have wrote to you, earnestly to desire you would take the trouble of a journey hither, and cure a disease which I am under. For I hear the Jews ridicule you, and intend you mischief. My city is indeed small, but neat, and large enough for us both.

2) The answer of Jesus by Ananias the footman to Abgarus the king, declining to visit Edessa.

Abgarus, you are happy, forasmuch as you have believed on me, whom ye have not seen. For it is written concerning me, that those who have seen me should not believe on me, that they who have not seen might believe and live.

As to that part of your letter, which relates to my giving you a visit, I must inform you, that I must fulfill all the ends of my mission in this country, and after that be received up again to him who sent me. But after my ascension I will send one of my disciples, who will cure your disease, and give life to you, and all that are with you.

NOTE: The first writer who makes any mention of the Epistles that passed between Jesus Christ and Abgarus, is Eusebius, Bishop of Caesarea, in Palestine, who flourished in the early part of the fourth century. For their genuineness, he appeals to the public registers and records of the city of Edessa in Mesopotamia, where Abgarus reigned, and where he affirms that he found them written, in the Syriac language. He published a Greek translation of them, in his

Ecclesiastical History. The learned world have been much divided on this subject; but, notwithstanding that the erudite Grabe, with Archbishop Cave, Dr. Parker, and other divines, has strenuously contended for their admission into the canon of Scriptures, they are deemed apocryphal. The Rev. Jeremiah Jones observes, that the common people in England have this Epistle in their houses, in many places, fixed in a frame, with the picture of Christ before it; and that they generally, with much honesty and devotion, regard it as the word of God, and the genuine Epistle of Christ.

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This undoubtedly authentic exchange of correspondence together with the footnote was made available by The World Publishing Company, New York City.

C. C. A.

THE ACTS OF THE APOSTLES

The appearances of Jesus after his death

The Acts 1:1-11

In the passages having to do with Jesus' appearances after his death, the main theme is Jesus' determination to fulfill his promise to his disciples that he would return and send to them "the Comforter, the Spirit of truth or the Holy Spirit" for, as he explained in John 16:12-13, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come."

The Acts, therefore, begin with Jesus' admonition in Luke 24:49 when he appeared before his disciples immediately after his resurrection, to "not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Spirit not many days hence." Later in verse 8 he added, "... ye shall receive power, after the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."

This is the purpose of all that is to be found in The Acts. It is the story of the Apostles efforts to spread the Gospel of Jesus' teachings to replace those of the Old Testament. As explained in 21:18-21, when Paul came to report to the elders at Jerusalem accompanied by James, they told Paul, "they are informed of thee, that thou teachest all the Jews who are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs." While Paul did indeed do this in many places, there were several instances when he failed to do this for fear of his life. This was true of most of the apostles who taught at that time.

As is evident in all the Gospels, none of Jesus' disciples actually understood who and what Jesus was nor the real import of his teachings, hence his promise to later send them the Spirit of truth in John 16:13 to tell them what he couldn't tell them during his lifetime for fear they too would meet his fate before they could spread his Word. During the period covered by The Acts and the Epistles, except for those of John, the apostles who taught never did discover the entire truth Jesus had meant us to know when he told Paul "to forsake Moses ... neither to walk after the customs". This is why these devout followers of Jesus did not realize their error when they referred to Old Testament teachings as if they were part of Jesus' Word, despite Jesus having forcefully denied this to be true in so many passages in the Gospels, including his sermon on the mount, most of which were not yet available to them.

Only John, of all the interpreters of Jesus' words, ever fully understood who and what Jesus was, and the true purpose of his teachings. Thus, it is to him we must look for an understanding of this and what we should expect from our prayers to "our Father who art in heaven". It is also only John who understood and explained what Jesus meant when he spoke of his Father in heaven, and the word "God" as he used it in contrast to the name "God" assigned to Jehovah who had ruled the tribes of Israel until about 400 B.C., according to Malachi who recorded his last words at that time. The true meaning of the term "Son of God" was also explained only by John in 1:12 and 1 John 3:1.

Therefore, in reading The Acts and the Epistles other than John's, it must be kept in mind that none of these can be depended upon to necessarily represent the true meanings intended by Jesus' Word; nor can they be always considered an accurate extension of those words actually spoken by Jesus in the Gospels. Thus, The Acts must be read only as a history of what followed immediately after Jesus' death, supplemented by the Epistles, and the efforts of these fine men to carry on a Word which had never been fully explained to them during Jesus' lifetime.

The authorship of The Acts has long been attributed to the apostle Luke, largely due to being addressed to the same person as was his Gospel in 1:3. Not having met Jesus, the source of his writings were for the most part obtained from other apostles, particularly Paul who also had never met Jesus but had known and travelled with Peter. This is important to keep in mind in reading of these events after Jesus' death.

1-5 The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he through the Holy Spirit had given commandments unto the apostles whom he had chosen: to whom he also showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: and, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Spirit not many days hence.

6-8 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

9-11 And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And

while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; who also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, who is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

This is principally a recollection of events spoken of in Luke 24:49. The description in verses 9-11 of Luke's impression of how Jesus left is explained where it first appears, and is of course untrue.

In verse 6 we see that these dedicated followers of Jesus had not yet been given the knowledge that John was to provide in his Gospel many years later as to who Jesus was. In asking Jesus, "Wilt thou at this time restore the kingdom to Israel?" they revealed that they mistakenly thought that he might be that Messiah Jehovah had promised to send but who was never to come, as this is one of the things prophesied that he would do. The major prophecies of this Messiah and of Jesus as "The Suffering Messiah" are shown in Appendix II.

The Occasions of Jesus' Reappearances

The number of times and places Jesus appeared to his disciples and others after his death are not certain. However, at least eleven times have been well established according to the Gospels, The Acts 9:1-5 and 1 Corinthians 15:5-7. The account in John 20:14 of Mary Magdalene seeing Jesus and mistaking him for the gardner at the sepulchre after he had risen is the first of these. See also Mark 16:9.

John
20:14-18, chapter 42
Seen by Mary Magdalene at the sepulchre, where she at first mistook him for the gardner, Jesus told her to go tell his "brethren" that he had risen.

20:19-23, chapter 44
Seen by eleven disciples, Thomas absent, somewhere in Jerusalem.

20:26-28, chapter 44
Seen by eleven disciples, Thomas present, also in Jerusalem.

21:1-24, chapter 45
Seen by Peter, Thomas, Nathanael, John, James "and two other of his disciples", while fishing at the sea of Tiberias as Jesus stood on the shore. John described this occasion as "the third time that Jesus showed himself to his disciples".

21:15-17, chapter 45
Seen by Peter and others unnamed after a dinner, when Jesus charged Peter three times to "feed my sheep" and prophesied a martyr's death for him.

Matthew
28:16-17, chapter 44
Seen by eleven disciples in a mountain near Galilee. Some doubted that it was Jesus.

Luke
24:13-53, chapter 43
Seen by two disciples unrecognized while walking to Emmaus, then at supper where he revealed himself by the way he broke the bread with a blessing. This account seems to be the same as the one told of in The Acts 1:2-11 with additions to the conversation.

The Acts
9:1-5
Appeared with a blinding light to Paul who was blinded by it as Jesus' voice spoke to him.

1 Corinthians
15:5
Seen by Peter, thought to have been in Jerusalem.

15:6
Seen by "above 500 brethren at once", place unknown.

15:7
Seen by James at a place unknown.
All three of these occasions are not mentioned elsewhere.

The outstanding character of these appearances was that in no case was Jesus recognized to be who he was by sight, and was mistaken for a stranger until he identified himself by various means. This was because, rather than being a materialized Spirit as many assume, Jesus had entered into the body of someone unknown to them and caused his own Spirit to become that person unknown to that person himself. Later, when Jesus' Spirit had left the stranger who then was himself once more, the latter did not remember it having happened to him nor suffer any ill effects, in fact quite the contrary. This phenomenon is discussed in more detail in connection with the accounts in John 20:14-18, Luke 24:13-53, and elsewhere as they occur.

When Jesus was not making his presence known through strangers as in these instances, his Spirit resided at all times in Mary Magdalene during her lifetime and later also in John during his writing of his Gospel and Epistles.

Mark 16:12 contains a significant confirmation to the foregoing explanation of Jesus' method of appearing to his disciples by his Spirit dwelling in a stranger through whom he could manifest himself temporarily. Speaking of Jesus' appearance to Mary Magdalene at the sepulchre and that the disciples did not believe her when she told them of it, verse 12 continues, "After that he appeared in another form unto two of them, as they walked, and went into the country. And they went and told it unto the residue: neither believed they them."

This surely says that Jesus' Spirit had entered into still another person unknown to them, a person different from the one at the sepulchre whom Mary Magdalene mistook for the gardner. And again we see the statement that it was not believed by the others when they were told of it, and Mark calls attention to Jesus' scolding of Thomas for not believing unless he were to see it first hand, as told of in John 20:29 in chapter 44. The reason he emphasized this was that the most important purpose of these appearances after his death was to confirm his continued existence in the Spirit after the death of his body, as he had promised his disciples he would demonstrate to them in Matthew 26:29 and 32 in chapter 34, and John 16:16 and 22 in chapter 37. This is the true meaning of the resurrection, and what he meant us to know of eternal life.

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The apostles choose a replacement for Judas Iscariot

The Acts 1:12-26

12-14 Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey. And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James. These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

15-17 And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty,) Men and brethren, this scripture must needs have been fulfilled, which the Holy Spirit by the mouth of David spake before concerning Judas, who was guide to them that took Jesus. For he was numbered with us, and had obtained part of this ministry.

18-20 Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood. For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take.

20-22 Wherefore of these men who have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.

23-26 And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, who knowest the hearts of all men, show whether of these two thou hast chosen, that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

This meeting of the eleven disciples to select a replacement for Judas Iscariot took place following Jesus' appearance to them after his death told of in Luke 24:36 in chapter 38. Since none of the Gospels yet to be written were available to these men, they still were influenced by the Old Testament which they quoted frequently. Luke's reference to Peter's quote "by the mouth of David" referred to Psalm 41:9 that Jesus mentioned in John 13:18 in chapter 34 as being fulfilled by Judas' betrayal of him although it was not "the Holy Spirit" but Jehovah who spoke those words to David; and in verse 20, Luke quoted Psalms 69:25 and 109:8.

The Pentecost and discussion of the gift of tongues

The Acts 2:1-15

The gift of "speaking in tongues" is one of the most misunderstood phenomena in the New Testament. Unfortunately, many people have so abused this idea as to relate it to the gibberish that ensues when silly or even malicious spirits take over people who seek this without the sanction of those in heaven qualified to give it through a prayer to "our Father in heaven in Jesus' name." Strangely, no mention of Jesus was made here in this description but only an old Jehovah promise in Joel 2:28 in verses 16-21 just below. In view of Jesus' firm opposition to such "signs and wonders," one must ask how this phenomenon is attributed to Jesus or Christian sources unless it is intelligible and carries a message that causes goodness to be served. Peter's continued belief that Jesus was the Son of the Old Testament spirit God, Jehovah, despite Jesus' several efforts to correct him, was never more unfortunate than here in this misguided effort to be kind to Jesus.

This whole episode, therefore, must be known to have not been a Christian manifestation, but one sponsored only by Old Testament forces of Jehovah's kind of teaching to awe those who hear it. It is to be regretted that so many are today ignorant of the dangers of its unwholesome potential consequences when such spirits "of the world," as John would refer to them, are invited to enter our minds.

1-5 And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

6-11 Now when this was noised abroad, the multitude came together, and were confounded because that every man heard them speak in his own language. And they were all amazed and marvelled, saying one to another, Behold, are not all these who speak Galilaeans? and how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and Proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

12-15 And they were all amazed, and were in doubt, saying one to another, What meaneth this? Others mocking said, These men are full of new wine. But Peter, standing up with the eleven, lifted

up his voice, and said unto them, Ye men of Judaea, and all ye that dwell in Jerusalem, be this known unto you, and hearken to my words: for these are not drunken, as ye suppose, seeing it is but the third hour of the day.

Luke's account of this occasion gives a rather exaggerated description of how it came about, due no doubt to his informant being too excited to be accurate. The only purpose of such a gift would be to enable someone to understand the Word of Jesus in their own tongue who would not be able to receive it otherwise. For the gift of tongues to be used for any other purpose would not be in keeping with Jesus' teachings.

All of this was said to be describing how the Holy Spirit came upon these followers of Jesus in fulfillment of his promise in Luke 24:49 in chapter 43, but it bears little resemblance to the many occasions the Holy Spirit was granted through baptismal laying on of hands by these apostles with a simple prayer to our Father in heaven. Unfortunately, Luke's account here omitted the most important aspect of it by failing to mention what it was the Holy Spirit said to them or any evidence indicating it was Jesus who was its inspiration. If there were people of about seventeen different countries at the Pentecost who each heard the speeches in their own tongue, it would have been a most remarkable event. As it was described to have happened, it was clearly not of Christian origin but a manifestation of a Jehovah promise in Joel 2:28.

Peter's exhortation

The Acts 2:16-36

This chapter and chapter 3 that describes the beginning of Peter's ministry reveals the many misconceptions under which he still labored. That John's Gospel and Epistles were not yet written is shown by his allowing Peter to say things unchallenged by him which John later correctly interpreted in his Gospel through the inspiration of Jesus' Spirit. Because of this, it is evident that none of the apostles, including John, knew the full truth at this time, despite their accuracy in recording Jesus' words, John's Gospel not yet having been written. The greatest misconception was who Jesus actually was and the origin of his power to do the things he did, which, as he explained in his words recorded by John 16:12-13, would not be wise for them to be told during his lifetime. So while Peter and the others knew well Jesus' lessons on behavior and attitudes, there were frequent misstatements of fact as to Jesus' connections to the Old Testament teachings and his origin. This is strongly evident in this chapter and the next.

16-21 But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my spirit upon all flesh: and your sons and your daughters shall

prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my spirit; and they shall prophesy: and I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke: the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: and it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.

22-24 Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: him, being delivered by the determinate counsel and fore knowledge of God, ye have taken, and by wicked hands have crucified and slain: whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.

25-28 For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.

29-32 Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses.

Peter quoted from Psalm 16:8-11 and in verse 30 he quoted the promise made by Jehovah in 2 Samuel 7:12 and mentioned in Psalm 132:11 to send a Messiah of his own as the seed of David, but he was not to be a man like Jesus. See Appendix II.

In verse 31 Peter mentioned Psalm 16:10 as if it referred to Jesus' resurrection but this was not a Psalm that referred to him, but to the Messiah Jehovah had planned to send but who never came. Once again, the word "Christ" means just "Messiah."

33-36 Therefore being by the right hand of God exhalted, and having received of the Father the promise of the Holy Spirit, he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

Peter proceeds to quote the Old Testament references to gifts of prophecy and visions in an attempt to reassure his listeners that the gift of tongues they were witnessing was told of by their scriptures. However, none of the passages he quoted were in reference to the kind of gift given by our Father in heaven but to old Jehovah promises in Joel 2:28. Peter ended with a resounding, "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." Peter's misconception that "God" did this is in keeping with this same error for which Jesus corrected him more than once during his lifetime. See Matthew 16:17, chapter 8; and John 16:27-28, chapter 37.

Finally, in verses 34-35 Peter quoted Psalm 110:1 as if it were a confirmation of Jesus being the Messiah Jehovah had planned to send, but in Matthew 22:43-44 Jesus made a point of proving that this could not have been true, using this same Psalm for his purpose.

Peter persuades many to be baptized

The Acts 2:37-47

37-40 Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

41-47 Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. And fear came upon every soul: and many wonders and signs were done by the apostles. And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

The repeated reference to "breaking bread" to be coupled with prayer emphasizes the meaning of this symbolic ceremony now celebrated as the eucharest to be more represented in the breaking than the eating of the bread, as reflected by Paul in 1 Corinthians 11:23-25 and Luke 22:17-20. "Praising God" in verse 47 was an error when attributed to the followers of Jesus, made often by Luke in his Gospel and in The Acts.

Peter and John heal a man lame since birth and berate the Jews for not believing in Jesus

The Acts 3

1-10 In this description of Peter healing the man lame since birth, it is revealed that Peter and John had been given the same power to heal that Jesus had used, as Peter said, "Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk." It is noteworthy that there was no mention of either "God" nor Jehovah of the Old Testament, as was also true of Jesus' healings. This was the gift Jesus promised in John 14:12, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son."

This is the basis for all such healings which are made today by a number of similarly gifted people, women as well as men, whose miraculous work is still unfortunately not recognized by many to be what it is.

11-13 When the Jews marvelled at this healing of the lame man, Peter tried to explain the source of the power he used, but mistakenly attributed it to "the God of Abraham, and of Isaac, and of Jacob, the God of our Fathers, hath glorified his Son Jesus . . .", which Jesus specifically denied in more than eighty passages in the Gospels.

14-16 After castigating the Jews for killing Jesus, Peter correctly attributes his power to have healed the lame man by saying, "And his name through faith in his name hath made this man strong, whom ye see and know . . ." referring to his having done it "in the name of Jesus Christ of Nazareth", clearly following Jesus' instructions told of in John 14:12-13.

This shows that Peter and the others knew Jesus' instructions but not his origin nor the source of his power.

17-18 Here Peter makes a correct statement of fact but attributed it to the wrong source when he said, "But those things, which God before had showed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled."

While it is true that many of Jehovah's prophets in the Old Testament did refer to a Messiah he intended to send as his representative, this was not the role that Jesus was ever to fill, nor did Jehovah's Messiah ever come. The prophesy of the suffering of a Messiah told of in parts of Isaiah and Zechariah was indeed about Jesus to come, but the ones in Isaiah were given by Jesus' Father in heaven and not Jehovah, whose threats against Jesus were in Zechariah. This is a fact not widely known and is explained in a separate Discourse "Jesus' Relation to the Old Testament," and in Appendix I and II.

19-23 In exorting the Jews to repent and to be converted in prepara-

tion for the second coming of Jesus, Peter once more refers to Jesus as if "the Lord" were his Father who in turn was the God of Abraham of the Old Testament, Jehovah. In verses 22-23, Peter quoted Deuteronomy 18:15 and 19 as if they applied to Jesus, whereas they actually were words said by Jehovah telling of his sending a teacher to succeed Moses from among his people, clearly referring to Joshua.

Many people have misapplied this passage to mean Jesus because of Peter's error, but a close study of it shows that such was not intended. The threat in verse 23 clearly would not have been said by or of Jesus, for while living by his Word should be the salvation of many, other good people living by these tenets without having learned them from Jesus would surely not be destroyed as this verse implies, but would do well in heaven as if they had heard his Word. Anything else would contradict his entire ministry.

24-26 Peter continues his exortation, pointing out that the coming of a Messiah was foretold by the Old Testament prophets starting with Samuel. Many of the prophets after Samuel did indeed prophesy a Messiah to come, not all of whom meant the same Messiah. Only a few foretold Jesus as he was to be, starting with Isaiah in 760 B.C., then Ezekiel and Zechariah.

In verse 25 Peter correctly tells the Jews "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed" quoting Genesis 12:3. This of course referred to Jehovah who then ruled the tribes of Israel and was called "God" by Abraham and his descendants.

In verse 26 however, Peter incorrectly stated that it was that same "God" who, "having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities."

This was the common error of all the apostles who were teaching at this time, for they had not yet been taught by the Spirit of truth Jesus had promised to send them that Jesus' Father in heaven had nothing in common with Jehovah but was a Holy Spirit of a kind Jesus also was later to become, who dedicated their lives to giving help to all those who sought to be good to others. "God" therefore, as Jesus taught it, is a person's ability and willingness to love another more than himself; and this is what was meant when John later was instructed by Jesus' Spirit in his First Epistle 4:7-8 that "God is love". Not once did Jesus ever refer to his Father in heaven as "God"; and vehemently denied he was Jehovah in John 8:54-55 and at least seven other places in John's Gospel.

Peter and John are imprisoned by the high priests, released and threatened, stating that only through Jesus is salvation possible

The Acts 4:1-22

Because Peter and John had been preaching resurrection through Jesus, the captain of the temple and the Sadducees "who say there is no resurrection," **Matthew 22:23** and **The Acts 23:8**, seized and brought them before the high priests who asked them, "By what power, or by what name, have ye done this?" Peter then reminded them of the cripple they had just healed, stating that it had been done "by the name of Jesus Christ of Nazareth, whom ye crucified . . .". He then continued, "This is the stone which was set at nought of you builders, which has become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

Surely no more forthright statement than this would seem possible. The "stone which . . . is become the head of the corner" quoted Jesus' reference to the scriptures to this effect in Matthew 21:42 foretelling of Jesus' rejection and spiritual leadership. The actual origin of this is in some doubt inasmuch as it is mentioned only in Psalm 118:22, and that passage of verses 22-24 seems strangely out of place in the context of this Psalm.

In the face of the miracle healing publicly acknowledged to have been just performed by Peter and John, the priests had to release them. However, they "commanded them not to speak at all nor teach in the name of Jesus". But the two apostles refused, explaining that it would not be right to "hearken unto you more than unto God . . .", for they were impelled to "speak the things we have seen and heard."

4:23-37 When they were released from custody, Peter and John returned to tell the others what had happened, whereupon they all joined in a prayer to strengthen their ability to overcome this opposition. In doing so however, they made the same error as noted before in addressing their prayer to "Lord, thou art God, who hast made heaven, and earth, and the sea, and all that in them is . . .", with liberal quotes from the Old Testament prophets Zechariah 12:1 and Psalm 2:1-2, none of which were words applying to Jesus or his teachings.

Here again these men confused Jesus' Father in heaven with the Old Testament God, Jehovah, who alone laid claim to be "The Almighty God" and "Creator of heaven and earth" as expressed here, among other self-praising names; and again erroneously referred to Jesus as his "holy child". The words "Almighty God" are not to be found anywhere in the New Testament, not even in The Acts or The Epistles. Neither is the word "Creator" of anything to be found in the Gospels.

That their prayer was still heard nonetheless was shown by the statement, "and they were all filled with the Holy Spirit, and they spake the word of God with boldness. And the multitudes of them that believed were of one heart and of one soul: neither said any of them that any *of the things which he possessed was his own; but they all had things common." This is truly a remarkable demonstration of the power of the Holy Spirit upon these men, that they would give up all their worldly goods to live and teach the Word of Jesus. Among those who did this was Barnabas, who later accompanied Paul on his first missionary journey.*

The story of Ananias the liar, and his wife, Sapphira

The Acts 5:1-11

As people were inspired by Peter and John to sell all their possessions and give the proceeds into a common fund for the work of Jesus, Ananias and his wife held back part of the money for themselves. When faced with their dishonesty and untruthfulness, Peter pointed out that they had lied not just to him and the others but to the Holy Spirit, whereupon each in turn fell dead at Peter's feet. While this may seem to be rather rough treatment for Peter to have meted out through the Spirit of God, it was deemed necessary to establish at the beginning the full authority of and the penalty for blaspheming the Holy Spirit and the need to never be anything but honest in all things if they were to represent Jesus' Word.

The basis for this may be found in **John 15:22-24** "If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin ..," and **Matthew 12:31-32,** also Luke 12:10, "... blasphemy against the Holy Spirit shall not be forgiven unto men ...."

5:12-16 The apostles converted people in great numbers, both men and women. The sick and those with unclean spirits were healed in great numbers, also were put in the street "on beds and couches that at least the shadow of Peter passing by might overshadow some of them."

The apostles are imprisoned, released by the Holy Spirit, retried and then released by the priests and forbidden again to teach Jesus' Word.

The Acts 5:17-42

This is a story to dramatize the power of the Holy Spirit to take care of people doing the work of Jesus. When imprisoned, the apostles were released by a man inspired by the Holy Spirit, who told them to go and teach in the temple. The fact that later the prison doors were "shut with all safety, and the keepers standing without before the doors: . . ." showed that their ignorance of the escape must have been due to them

having been influenced by the Holy Spirit to not see the men being released.

When the apostles were again brought before the high priests, they repeated that "We ought to obey God rather than men". "Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law" who pointed out privately to the priests that if the apostles work was not of God, it would come to nothing; but if were of God, they'd do well to not oppose it, so they were released.

6:1-7 The twelve apostles, in order to expand their number, chose "Stephen, a man full of faith and of the Holy Spirit," and six others "Whom they sent before the apostles: and when they had prayed, they laid their hands on them." This gave the 6 others the power to be used by the Holy Spirits in Stephen and the 12 apostles as well as by the Holy Spirits already dwelling in them.

Stephen is martyred for opposing the law of Moses

The Acts 6:8-15

Stephen is accused of blasphemy because he, as did Paul later, was teaching the Jews to forsake the laws of Moses and "neither to walk in the customs" told of in 21:21. He was also accused here of speaking against Jehovah.

8-11 And Stephen, full of faith and power, did great wonders and miracles among the people. Then there arose certain of the synagogue, which is called THE SYNAGOGUE of the Libertines, and Cyrenians, and Alexandrians, and them of Cilecia and of Asia, disputing with Stephen. And they were not able to resist the wisdom and the spirit by which he spake. Then they suborned men, who said, We have heard him speak blasphemous words against Moses, and against God.

12-15 And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council. And set up false witnesses, who said, This man ceaseth not to speak blasphemous words against this holy place, and the law: for we have heard him say that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us. And all that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel.

This is perhaps the most emphatic confirmation of the fact of Jesus' teachings being in opposition to the law of Moses and all it stood for, and especially those who taught it. This man, Stephen, died that we should know this, as did Jesus himself, and we must not do less than make it known.

That Luke believed these to be "false" witnesses was due to his misunderstanding some of these things he recorded in The Acts.

Stephen tells the history of the Old Testament, and is stoned to death

The Acts 7

1-5 Stephen tells the high priest, The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, and he said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall show thee. Then came he out of the land of the Chaldaeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell. And he gave him none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child.

These words were spoken to Abraham by Jehovah, in Genesis 12:1 and 7; 13:15; 17:8 and 16:3, who was always referred to as "God" in the Old Testament.

Stephen continues

6-7 And God spake on this wise, That his seed should sojourn in a strange land; and that they should bring them into bondage, and *treat* them *with* evil four hundred years. And the nation to whom they shall be in bondage will I judge, said God: and after that shall they come forth, and serve me in this place.

Stephen is in error quoting "God" here, because this was said to Abraham, not by Jehovah but by the very Holy Spirit who later was Jesus' Father in heaven immediately following his having accepted Jehovah's offer to him of the so-called "Promised Land." This passage was the Holy Spirit's warning to Abraham that the consequences of his having accepted Jehovan's tempting offer of a land which did not belong to them would be 400 years of slavery and evil treatment, after which they would be given another chance. This has never been properly interpreted; and shows that our Holy Spirits in heaven tried to keep Abraham from falling victim to this temptation of the same kind that Jesus refused in Luke 4:5-8 told of in chapter 2. Stephen actually was referring to Genesis 15:12-16 which made no reference to "God" having said it, but only, ". . . an horror of great darkness fell upon him. And he said to Abraham . . ." after telling us that "a deep sleep fell upon Abraham . . . ." Clearly Abraham was here put into a psychic trance to receive the Holy Spirit's message. Nonetheless, Abraham confirmed his covenant with Jehovah later that same day, and the truth of the warning was evident in the outcome.

Stephen continues

8-10 And he gave him the covenant of circumcision: and so Abraham begat Isaac, and circumcised him the eighth day; and Isaac

begat Jacob; and Jacob begat the twelve patriarchs. And the patriarchs, moved with envy, sold Joseph into Egypt: but God was with him, and delivered him out of all his afflictions, and gave him favor and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt and all his house.

Again Stephen was in error when he said "God was with him." Joseph was never a follower of Jehovah but, if anything, attended the temple of Ham who had been a son of Noah and was later worshipped as "God" by some of the Jews in Egypt. That this was true of Joseph and his son Ephraim is told when one assembles in Psalm 78 verses 51 and 67-70 which are quite explicit. Jesus' Father in heaven helped Joseph, not the "God" of Abraham.

11-16 Stephen tells of the drouth in Egypt, but that when Jacob heard there was corn there, he went down to Egypt and was welcomed by Joseph, regardless of the fact that it had not been long since his family had tried to have him killed, as Stephen had mentioned in verse 9. Then Jacob died there shortly after this.

Stephen continues

17-21 But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt, till another king arose, who knew not Joseph. The same dealt subtilly with our kindred, and evil *treated* our fathers, so that they cast out their young children, to the end they might not live. In which time Moses was born, and was exceeding fair, and nourished up in his father's house three months: and when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son.

This tells the story of why the Jews were treated so badly in Egypt. They had propagated so fast that their numbers had surpassed anything the Egyptians had in mind when they had taken them into their country.

22-25 Stephen describes Moses as "learned in all the wisdom of the Egyptians, and was mighty in words and in deeds." He says that at age 40, Moses visited the Israelites, and defended one being oppressed by killing the Egyptian oppressor, believing they would know him to be who he was. But they did not understand him.

26-29 The next day, Moses again tried to make peace between the Israelites and their neighbors, saying, "Sirs, ye are brethren; why do ye wrong one another?" But they disdainfully rejected him saying, "Who made thee ruler and a judge over us?" Then Moses fled "and was a stranger in the land of Madian, where he begat two sons."

30-34 Stephen tells how *Jehovah appears to Moses* at the burning bush forty years later "in the wilderness of Mount Sinai," saying,

I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob .... Put off thy shoes from thy feet: for the place where thou standest is holy ground. I have seen, I have seen the affliction of my people who are in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt.

35-36 Stephen says that Moses, who had been rejected by his people, brought them out of Egypt after parting the Red Sea and roving the wilderness for forty years searching for the "Promised Land" Jehovah had promised them in Canaan.

37-41 Stephen says that Moses, "who said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear," was again rejected by his people who proceeded to build a golden calf to worship.

Here, Stephen did as so many others erroneously did, when he interpreted "a prophet . . . like unto me . . .", which Moses had quoted from Deuteronomy 18:15, as meaning someone like Jesus was to be. This was not the case because what was actually meant was a prophet like Moses, which was to say, Joshua, for the "God" here was Jehovah who would not have been willing to send a person like Jesus to represent him. The proof of this is to be found in many places in Isaiah, and especially in Zechariah 13:7, which Jesus referred to in Matthew 26:31. See chapter 38.

42-47 Stephen states that Jehovah turned away from his people after punishing them severely, and they started worshipping other gods such as Moloch of the Ammonites and Remphan a star-god, whereupon Jehovah threatened to exile them beyond Babylon, even though their fathers had built a temple to Jehovah in the wilderness, led by Moses. Stephen then told them, mistakenly however, that when Jesus tried to bring the Gentiles into the temple to heal the friction, Jehovah's people drove them out just as they had in David's time, when Solomon built a temple to Jehovah. This reference to Jesus in verse 45 must be an error in transcribing it as there is nothing elsewhere to support his presence in that place.

48-50 Stephen continues:

Howbeit the most High dwelleth not in temples made with hands; as saith the prophet, Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest? Hath not my hand made all these things?

This reference by Stephen confused a great many different quotes, all of them by Jehovah who surely was not discussing these things in connection with Jesus, as was pointed out earlier. Reference to his not living in a temple made with hands is also mentioned in Acts 17:24 and

quotes 2 Chronicles 2:6 and Isaiah 66:1-2 by inference, but this was actually never said nor was it true, because it was Jehovah himself who tried so hard to have his temple built in Jerusalem and gave such minute instructions for all his temples. In 1 Chronicles 17:4-15 Jehovah gave his reason to Nathan for wanting Solomon's temple built for this use, saying, ". . . David my servant . . . Thou shalt not build me an house to dwell in: for I have not dwelt in an house since the day that I brought up Israel unto this day; but have gone from tent to tent, and from one tabernacle to another . . . ." But later, after telling David, "I shall raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom. He shall build me an house . . . I will settle him in my house and in my kingdom for ever." This meant that Solomon, not David, was to build Jehovah's house.

51-53 Stephen condemns the Jews for persecuting and slaying the prophets who had "showed before of the coming of the Just One; of whom ye have been now the betrayers and murderers . . . ."

54-60 The Jews became enraged and "gnashed on him with their teeth", finally stoning him to death as he glanced to heaven declaring he saw a vision of Jesus standing on the right hand of God.

This was clearly some sort of ecstasy, or an hyperbole by Luke or a figure of speech, since the "God" Jesus taught us to know, in 1 John 4:7-8 and elsewhere, is Man's capacity to love others.

The Apostles teach and heal

The Acts 8:1-25

1-4 Because of the persecution of the church after the death of Stephen, by Saul and others, all the disciples except the apostles "scattered abroad throughout the regions of Judaea and Samaria. As for Saul, he made havoc of the church, entering into every house, and haling men and women committed them to prison."

5-8 Philip preaches the teachings of Jesus in Samaria, casting out unclean spirits and healing the lame and the palsied. "And there was great joy in that city."

9-13 In Samaria there was a certain man named Simon, who had for a long time "bewitched the people of Samaria" using sorcery, and the people believed that he had "the great power of God." But when they heard Philip preach, they were baptized and turned their belief to Jesus' Word. "Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done."

14-17 When the apostles at Jerusalem heard of this, they sent Peter and John to them who, when they came, "prayed for them, that they might receive the Holy Spirit: . . . . Then laid they their hands on them, and they received the Holy Spirit."

HEALING

There is a kind of healing through the laying on of hands which in some people transfers some of their own life force to their patient which the latter's mind uses to heal his own body, but this is very limited in ability to heal and never can remove an alien spirit which most often is the originator of the trouble. This is why Jesus showed us that only a Holy Spirit in a healer can permanently overcome major illnesses. This is because it is the Holy Spirit's mind which teaches the patient's mind to heal its own body, temporarily replacing the patient's mind to that end. This is how all healing is done, so the healer's presence is seldom needed unless the patient requires instructions. Therefore, the laying on of hands contributes nothing to the actual ability to heal, and can detract from it if the healer should believe that he, not the Holy Spirit, is the source of the power. The laying on of hands was used by Jesus solely as a means of transmitting a more powerful life force to him who was about to be given a Holy Spirit, as this is the electric current used by the Spirit to manifest himself. It is only for such a purpose in such a situation, or to comfort someone, that laying on of hands is beneficial. This is because only a Holy Spirit knows how to use this current for healing purposes in the person to be healed, so it is not good to give this current to spirits living in a sick person who would not know how to use it wisely. The only need is that some type of prior contact have been established with the patient, either directly or indirectly, so an odic connection between them will permit mental communication. A personal possession handled, even a letter, or even a voice conversation directly or on the 'phone, but not from a recording, can serve this purpose. Failing this, a talk with a close personal friend or even someone seen frequently can accomplish this indirectly. The voice is by far the most revealing because its sound pattern called a "voice print" by some, has in it the complete odic memory record of the inner mind, which is our spirit, and thus also the conscious mind, which can be read in a few seconds by the Holy Spirit in the healer. In many strong people, this fact accounts for immediate likes and dislikes which we call "instinctive", including "love at first sight", which can be due to having loved in a previous life. Because the gift of a Holy Spirit carries with it such a great capacity for doing good for others, only those people who are willing to use it for this purpose are ever granted it, and are usually those who have suffered a good deal in this or previous lives for the good of someone else. Once a person has been given a Holy Spirit to work through them, they will always be so blessed the rest of their existence and in other lives, so long as they continue to deserve it.

As to how the gift of healing is given, some of the prerequisites for it require some explanation, for in the mind of Man there are unfortunate heritages from his past life experiences which need to be eliminated

before he may be allowed to be a healer. The process of this elimination is what Jesus referred to as being "glorified" by his Father in heaven. This meant that the last of the unkind spirits in people who had been about him, or who had had odic ties of various kinds to his mind, had been removed and all these odic ties severed completely. This meant that for the first time, Jesus was free from any possible interference from these unkind spirits in the course of doing his works of goodness, and especially healing. This meant also that, when he would be completely "glorified," he would then be able to convey to others through him the great powers which had been given him, as he later did to his disciples. While he could heal before he was completely glorified, he was limited as to how powerful an evil he could cast out in order to heal, and he could not convey his powers to others.

The most revealing passage to explain this is **John 7:38-39,**

He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, that they that believe on him should receive: for the Holy Spirit was not yet given; because that Jesus was not yet glorified.)

Here, the phrase "living water" is a recognized code word used in many places in the New Testament, and a few places in the Old, to represent the power of the Holy Spirit in heaven. In this passage, it clearly described the situation which was just mentioned above.

Clearly, Peter and John had both been glorified, that they were able to give the Holy Spirit to others. Once such a person has been glorified, this remains with his Spirit the remainder of his existence; and thereafter he would be known to be a Spirit rather than a spirit, as this is the distinction made by John throughout his discussion of the subject in both his Gospel and his Epistles. This is true whether or not such a Spirit is ever again reincarnated. Should he be, it would be by his own will for a work of goodness, and not because he was drawn back for personal reasons. In this event, he would be reglorified by healing several people of great goodness through whom he would then be protected in addition to his other helpers in heaven. This would enable him to use in his new life the powers which had previously been given him. The need to be reglorified is because his new conscious mind would have to be conditioned to receive the power of the Holy Spirit.

* * * * * * *

18-21 And when Simon (the one who had been using sorcery) saw that through laying on of the apostles' hands the Holy Spirit was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Spirit. But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.

22-25 Then Peter adjured repentance by Simon, whereupon Simon asked Peter to pray for him so he would not be punished. Soon after, "they," meaning Peter and John one assumes, returned to Jerusalem and preached the gospel in many villages of the Samaritans.

Philip quotes Isaiah foretelling Jesus' death and humiliation

The Acts 8:26-40

This is a most important passage to the understanding of the New Testament, for it shows that as early as 712 B.C. the death of Jesus had been already planned by those who opposed him and his mission. In Isaiah, chapter 53, is a detailed description of the kind of man Jesus would be, as opposed to the previously prophesied Messiah who would be, it was claimed, a king to these people. This also tells of the persecution and torture Jesus would suffer without protest, finally dying in a way to permit him to relieve us of many of those who were creating evil in the minds of men. The fact that this was told to Isaiah, in conflict with other passages telling of the other Messiah who was never allowed to come, shows that there were two spirits who were teaching Isaiah at that time: one obviously the usual Jehovah, and the other a Spirit of God, or Holy Spirit, Jesus later called his "Father in heaven." It is this which interpreters of the Bible have seemed to neglect to observe and understand in reading many of the final books of the Old Testament, especially Isaiah and Ezekiel, Daniel and Zechariah, all of whom contain precious quotes by these Holy Spirits Jesus later taught us to know of. This explains what Bible students have called "unexplained contradictions" which, rather than being contradictions are two opposing viewpoints expressed by two separate spirit teachers in these prophets.

In this passage in **The Acts 8:26-40**, a Holy Spirit directed Philip to go to see a very important man who was puzzled over a passage in Isaiah he was reading at that moment as he was sitting in his chariot. Philip spoke to the man, asking him if he understood what he was reading, to which the man replied that he would be glad to have Philip explain it to him. The passage he was reading was Isaiah 53:7-8, saying in Philip's quote of it in verse 32:

He was led as a lamb to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth. The man then asked Philip, I pray thee, of whom speaketh the prophet this? of himself, or of some other man? Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.

These two paragraphs together tell the whole story when the entire chapter 53 of Isaiah is then read. This is a most important key to understanding Jesus.

Subsequently, the man showed his understanding by asking Philip to baptize him, which he did.

The conversion of Paul on his way to Damascus

The Acts 9:1-9

Saul, who was later named Paul, was still persecuting those who professed Jesus as their teacher when he journeyed to Damascus to arrest some of Jesus' disciples. As Luke tells it,

3-9 Suddenly there shined round about him a light from heaven: and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. And the men who journeyed with him stood speechless, hearing a voice, but seeing no man. And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus. And he was three days without sight, and neither did eat nor drink.

This account is remarkable for a number of reasons. First, it was Paul who had been the giant of all who had been Jesus' persecuters, but here he was but a lamb in Jesus' hands, showing the control Jesus had over him from the beginning. Secondly, the voice was said to have been heard also by the men with Paul, which would have been most unusual, and the first time that this would have happened in any such visitation of Jesus. If true, this would have meant that it was what is called direct voice spirit communication, rather than a mental message as was actually the case as Paul explained later in 22:9, and usually employed by Jesus when not entering into a stranger to speak through his voice, as he so often did in the first forty days after his death. Had it been direct voice, it would have had to have happened at dusk or thereafter, for this

phenomenon requires a force which cannot be manifested in daylight, whereas Paul in 22:6 said it happened at noon. In 22:9, Paul said, "And they that were with me saw indeed the light, and were afraid, but heard not the voice that spake to me." In this respect therefore, this account in 9:7 is not correct.

The third remarkable point is that Paul was made to be blind so that he could no longer pursue his unkind actions against Jesus' people. This is the first time Jesus had employed such a method of punishment, and was a sign that he was ready to do his works of goodness even through those who were against him. When Paul recovered his sight, he was completely in Jesus' power. This is what was foretold by Jesus when he had said, "it is hard for thee to kick against the pricks," showing that Paul would be goaded to work as Jesus would direct him much as work oxen were prodded in the plow.

10-20 This describes the way a holy man was told by Jesus in a vision to seek out Paul in the house of a disciple named Judas, also that Paul had seen in a vision that he would receive his sight again at the hands of this holy man, whose name was Ananias, who acknowledged that he had heard of this man Paul, whom he knew as Saul of Tarsus, and of his cruel treatment of Jesus' disciples on behalf of the chief priests.

But Jesus reassured him, saying, "Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: for I will show him how great things he must suffer for my name's sake."

Ananias then put his hands on Paul and healed his sight in Jesus' name, saying, "that thou mightest receive thy sight, and be filled with the Holy Spirit." And Paul was immediately healed of his blindness and was baptized, after which he stayed with some of Jesus' disciples for a time at Damascus and soon was preaching the Word of Jesus. However, it ends here by saying that he called Jesus "the Son of God" which shows that he had not yet been allowed to be told the real truths Jesus was later to give them all through the Gospel of John and his Epistles.

The fact that this Ananias could give a Holy Spirit to others showed that he had been previously taught by someone who had been strong enough to give him the Holy Spirit and had subsequently been glorified, as had been John and Peter. This leads us to wonder who this man was that he is not heard of elsewhere in these accounts.

21-22 Tells of the amazement of the Jews to hear Paul, the former persecutor of Jesus' disciples, preaching in his name.

23-31 This describes how the Jews plotted to kill Paul, laying in wait for him, but that the disciples at Damascus "let him down by the wall in a basket" to let him escape. When he came to Jerusalem, he tried to join the disciples there, but they were afraid of him because of his past

record. However, Barnabas brought him to the apostles, declaring he had seen Paul preaching the Word of Jesus, so Paul was finally accepted by them all. When he got into too many arguments with the Grecians, the other apostles "brought him down to Caesarea, and sent him forth to Tarsus. Then had the churches rest throughout all Judaea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Spirit, were multiplied."

Luke here again shows his confusion by saying "with fear of the Lord" as only Jehovah ever invited this, never Jesus or his Father in heaven.

32-35 Peter at Lydda heals a man ill with palsy eight years.

36-43 Peter hears that a woman disciple named Tabitha, "which by interpretation is called Dorcas," had died and proceeds to Joppa at the request of her people. When he was shown the garments this woman had made, Peter put them aside and prayed at her bedside for her deliverance from death. Then, at his command, the woman sat up and rose from the bed.

In this account, it states that Peter "kneeled down, and prayed." This is an error because Peter knew better than this, that Jesus had neither ever kneeled nor taught them to do so. This was because kneeling was a token of being subdued by a power greater than you, demanded by the laws of Jehovah in the Old Testament, that people "bend the knee" to him. Jesus' teaching, on the other hand, was one of love and kindness, seeking help for others and not one's self; this being the difference between a supplication to Jehovah and a prayer to our Father in heaven. It is significant that only Luke, who never knew Jesus, made this same mistake in his Gospel 22:41 when he said that Jesus at Gethsemane ". . . kneeled down, and prayed," the only place in the Gospels the word "kneel" is attributed to Jesus or his disciples, while Matthew 26:39 and Mark 14:35 said that Jesus "fell on his face" and "fell to the ground" respectively on that occasion.

A Holy Spirit teaches Peter
That the Word was for all peoples

The Acts 10

1-8 An Italian centurian from Caesarea named Cornelius, devout in his devotion to his God, saw a man in a vision tell him to send men to seek out Peter in Joppa, saying, ". . . he shall tell thee what thou oughtest to do." The man then sent two men of his household and a soldier who attended him to find Peter in Joppa.

9-23 The next day, Peter was praying on his housetop when he became hungry and then fell into a trance in which he saw a quantity of food he normally did not eat offered to him in an unusual manner so he couldn't tell if he was meant to eat it. He then heard a voice saying, "Rise,

Peter; kill, and eat.", but Peter started to decline, explaining, ". . . I have never eaten any thing that is common or unclean." But the voice answered, "What God hath cleansed, that call not thou common." This was done three times and still Peter doubted what to do. Then the messengers from Cornelius arrived asking for Peter. Whereupon the voice interrupted Peter's thoughts again by telling him, "Behold, three men seek thee. Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them." Peter then greeted the men and, after hearing their request to return with them to see their master, put them up for the night and next day went with them accompanied by certain brethren from Joppa.

24-48 When Peter arrived, Cornelius fell at Peter's feet and began to worship him, but Peter lifted him up, telling him, "I myself also am a man." When they entered the house, Peter saw that many others had gathered there and he told them, "Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath showed me that I should not call any man common or unclean. Therefore came I unto you without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me?"

When Cornelius had explained about his vision, Peter replied, "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him." Then Peter explained about Jesus and his works of goodness and healing, and about his crucifixion, saying, "Him God raised up the third day, and showed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins."

As Peter spoke, a Holy Spirit was given to many of his listeners, Jews and Gentiles alike, "for they heard them speak with tongues, and magnify God." Then Peter ordered that those who had been so blessed be baptized, after which they persuaded him to remain with them for three days.

In describing Jesus, Peter shows here again his misunderstanding as to Jesus' origin. In telling about Jesus' appearances after his death, he correctly stated that they had all eaten and drunk with Jesus, but failed to explain that this had been possible because Jesus' Spirit had entered into the body of a stranger each time, through whom he had manifested himself to them.

In discussing the remission of the sins of those who believed in Jesus, Peter did not explain that such remission is not automatic, but is granted only after the sinner has sought forgiveness of him whom he has sinned against as well seeking forgiveness of his Father in heaven, and then only if it is in the best interest of all concerned.

Peter's references here to "Him God raised up," "he that feared him" and "heard them speak with tongues" with no lesson from it showed that he still mistook Jesus' Father in heaven to be Jehovah as he revealed in saying "he that feareth him . . . is accepted . . .," surely not to be said of Jesus' Father. It was his goodness that was his healing power.

The Acts 11

11:1-15 When Peter returned to Jerusalem, the apostles and brethren there who were of Jewish background contended with him that he had baptized Gentiles also. Peter therefore recounted all that had happened, beginning with his vision of the food offered him three times and finally how the Holy Spirit fell upon them all, Jews and Gentiles alike, as he talked. Peter concluded by pointing out,

16-17 Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Spirit. Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?

At this word it was understood that "Then hath God also to the Gentiles granted repentance unto life," in verse 18.

This shows that they were still confused as to what the word "God" meant, believing that it had to do with the God of the Old Testament, Jehovah, which it did not. As John told us in 1 John 4:7-8, Jesus used the word "God" to mean a person's love for others and, as told in 1 John 4:2-8, used the term "Spirit of God" to mean those now in the spirit in heaven who had, in their lifetime, been believers in the Word of Jesus and practiced it, now in the spirit as in life. In Matthew 12:28, Jesus told his listeners that it was by this Spirit of God, or such people now in heaven, that he cast out devils.

19-26 Those disciples who had fled Jerusalem after Stephen had been martyred went as far as Phenice, Cyprus and Antioch preaching to the Jews there, converting many. When those of the church in Jerusalem heard of this, they sent Barnabas to Antioch, and he also converted many there. Barnabas then brought Paul there from Tarsus, and they remained there teaching in Antioch for a year. It was in Antioch where Jesus' disciples were first called Christians, due largely to the work of these two men as a result of the initiative of Barnabas.

27-30 This passage tells of an unusual event to have been mentioned in this writing.

And in these days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the

world: which came to pass in the days of Claudius Caesar. Then the disciples, every man according to his ability, determined to send relief unto the brethren who dwelt in Judaea: which also they did, and sent it to the elders by the hands of Barnabas and Saul (Paul).

These "prophets" surely had no connection with Jesus or with his teachings nor necessarily were religion oriented, but were simply men who had the gift of a spirit in heaven who was willing to tell them of things to come which would benefit them to know of. This was more commonplace in those days than today when such a gift is recognized as being very rare.

The Acts 12

12:1-6 Herod began to persecute Jesus' disciples and, after killing James the brother of John with the sword, imprisoned Peter in chains under guard. Prayers were said for him without ceasing, and when Herod would have brought him forth:

7-11 Behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thyself and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me. And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision. . . . And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

In this account of Herod's cruelty to Jesus' disciples, mention was made that, "(Then were the days of the unleavened bread.)" meaning the period of the Passover. It is significant that during this supposedly holy interval, such cruelties would have been considered to be quite in order. It reveals how they considered themselves in relation to their teachings that this conduct would be permissible.

The description of the apparition which appeared to free Peter from the prison reveals that it was neither a materialized Spirit nor a Holy Spirit entered into a stranger to thereby manifest himself in this manner, as Jesus had done on so many occasions described in detail elsewhere. The reason it had to be a mental vision visible only to Peter, since all such apparitions are seen only by those who are so endowed, is the mention of "and a light shined in the prison." Such a light can only be produced when the sensitive's power, in this case Peter's, is not dissipated by producing other manifestations or when the Holy Spirit is entered into a mind more pure than that of a casual stranger. The light was generated by Peter's own aura which was activated by the Holy

Spirit in him. The force required to undo Peter's chains is well known by those familiar with such things, when the Spirit undertaking a good work such as this is pure enough. Any other spirit would not use this power for a good purpose, many examples of which are in the Old Testament, such as can be seen in what is called "The ten plagues" described in Exodus 7:10 to 12:30, and elsewhere.

The comment that Peter "wist not that it was true which was done by the angel; but thought he saw a vision" confirms this interpretation. Peter's confusion was of course due to the Holy Spirit having taken hold of Peter's thought processes to keep him from being afraid and so he could control his movements. The effect would be very much as if he had just waked up from a dream.

12-17 When Peter sought refuge at the home of Mary, mother of Mark, a girl named Rhoda answered the door but refused him admittance fearing him to be a ghost. When he finally persuaded them to let him in, he paused only long enough to tell his story so it could be told to the others, then he "departed, and went into another place."

18-19 When Herod found that Peter was gone from the prison, he ordered the keepers put to death. Then Peter left Judaea and stayed in Caesarea.

20-21 Tells of Herod's being displeased with the people of Tyre and Sidon, who came to him seeking peace. When Herod made an oration to them from his throne,

22-23 The people gave a shout, saying, It is the voice of a god, and not of a man. And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.

This was misinterpreted by the teller of this story to Luke, for it was not "the angel of the Lord" in the meaning of the Old Testament who smote Herod, but a Holy Spirit, who was preventing him from murdering any more of his own people or Jesus' disciples. Thus this was done not "because he gave not God the glory," for the term "God", as we know, was Jehovah in that use of it while in Jesus' terms it meant Man's capacity to be good to others. But in these early days, there was much confusion as to these aspects of Jesus' teachings, prior to the appearance of John's Gospel and First Epistle which explained it all in such detail. This is a point which is well to keep in mind when reading most of the Acts and Epistles.

24-25 Tells of the spread of Jesus' Word and that Barnabas and Paul left Jerusalem with Mark when they had finished their ministry.

The Acts 13

13:1-13 Barnabas and Paul are sent to Salamis on Cyprus where they were joined by Mark as a result of a meeting of the church at Antioch. The three ministered and preached in the Jewish synagogues there. Later in the isle of Paphos, they were called upon to teach a certain deputy named Sergius Paulus, but a sorcerer tried to prevent this so Paul inflicted him with blindness for a season. "Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord." Then the three separated, and Mark returned to Jerusalem.

14-52 Paul and Barnabas preach to the Jews in their synagogue at Antioch and are evicted, so they preach to the Gentiles who welcome them, for which the Jews persecute them and again expel them.

14-16 In Antioch, Paul and Barnabas attend a Jewish synagogue and are called upon to speak if they wish, so Paul rose to address them, saying,

17-18 The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it. And about the time of forty years *endured* he their manners in the wilderness.
19 And when he had destroyed seven nations in the land of Canaan, he divided their land to them by lot.

Here is the testimony of the cruelty through which Jehovah gained "The Promised Land" for his people, as described in Genesis 17:4-14 with the destruction of the seven nations described in Exodus 33:1-2, Deuteronomy 20:16-17, Joshua 1:1-6; 8-25-29. Surely a strange thing for a people to be proud of.

Paul continues
20-22 And after that he gave unto them judges about the space of four hundred and fifty years, until Samuel the prophet. And afterwards they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years. And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, who shall fulfill all my will.
23 Of this man's seed hath God according to his promise raised unto Israel a Saviour, Jesus:

Here too Paul shows his lack of understanding of Jesus' origin and the nature of the "God" Jesus talked of as opposed to this God of the Old Testament. As mentioned earlier, John's Gospel and First Epistle which explained what Jesus had meant by these words had not yet been written. This also refers to Jesus' supposed lineage as a descendant of

David, which was not at all true, as explained elsewhere showing 15 more generations in Luke's account of Jesus' supposed geneology than in Matthew's, with no similarity in names after David including the name of Joseph's father. There are many reasons the sins of a David heritage could never produce a Jesus. Jesus himself showed he was not willing to be said to be of David's heritage in Matthew 22:44, using Psalm 110:1 to prove it.

Paul continues

24-25 When John had first preached before his coming the baptism of repentance to all the people of Israel. And as John fulfilled his course, he said, Whom think ye that I am? I am not he. But, behold, there cometh one after me, whose shoes of his feet I am not worthy to loose.

This reference is of course to John the Baptist.

Paul continues

26-31 Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled them in condemning him. And though they found no cause of death in him, yet desired they Pilate that he should be slain. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. But God raised him from the dead: and he was seen many days of them who came up with him from Galilee to Jerusalem, who are his witnesses unto the people.

This entirely correct account of Jesus' death once more testifies to the fact that it was not Pilate but the high priests who ordered Jesus to be killed. In saying, "And when they had fulfilled all that was written of him . . . ," Paul was referring to Isaiah chapter 53; Zechariah 11:12-13; 12:10 and 13:7 among others.

In saying, "God raised him from the dead," Paul was of course not thinking of "God" in Jesus' terms as the quality of love in Man, so he was not accurate, for he meant Jehovah, the God of the Old Testament. It was Jesus' Father in heaven who made this happen, who we know from more than eighty passages in the Gospels had no connection with the Old Testament teachings, nor did Jesus ever call his Father in heaven "God" in the 177 times he spoke of him in these Gospels. And Jesus was not physically raised from the dead, as Paul's words would make it appear. Only his spirit was released from his imprisoned body in a sealed sepulchre so it might enter into the mind of Mary Magdalene to maintain its existence, since a spirit cannot manifest itself except in someone's living body from which it can draw the necessary life force.

This is explained in a Discourse, "The Spirit and Eternal Life" which discusses the entire aspect of the spirit, and more briefly in chapter 3.

Paul continues

32-33 And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.

Once more Paul confused the God of the Old Testament with Jesus' Father in heaven in referring this Old Testament prophecy made by Jehovah in Psalm 2:6-12 to send his own Messiah who could never have been a Jesus.

Paul continues

34-37 And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another psalm, Thou shalt not suffer thine Holy One to see corruption. For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: but he, whom God raised again, saw no corruption.

This once more is in reference to Jesus supposedly being in the line of David, which was an error by Paul, and others, as explained in discussing 13:23 and elsewhere. The quote from Psalm 16:10 was said to have been a prayer by David to Jehovah asking to be protected from those who would seek to do him harm when he would be in the spirit. This therefore had clearly nothing to do with Jesus. It must be remembered that David had slaughtered many people in battle, sought and obtained 200 foreskins of the enemy as his dowry for Saul's daughter Michal, told of in 1 Samuel 18:25-27, stole Uriah's wife, Bathsheba; married seven other women by name and had eight other children by unnamed women. These would surely be sufficient reason for his prayer to Jehovah in Psalm 16, and surely not a heritage to produce a Jesus. The two mentions again here to "corruption" once more mistakenly describes Jesus' Resurrection as being "of the body" rather than of just the Spirit.

Paul concludes

38-41 Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Beware therefore, lest that come upon you, which is spoken of in the prophets; behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

Here Paul exaggerates somewhat in saying, "are justified from all things" for this is true only after the person has sought forgiveness. It is not automatic. Paul's quote from the prophets was from Habakkuk 1:5 and a rather similar one in Isaiah 29:14, both spoken by Jehovah to these prophets, and not by Jesus' Father in heaven as was implied. The "work" mentioned here was in no way associated with Jesus. This again referred to the king-like Messiah Jehovah had planned to send, who was not ever to come. This confusion was shared by many at this time.

42-44 Many who heard Paul preach asked him to preach again the next sabbath, and almost the whole city came to hear him, including many Gentiles.

45-46 When the Jews saw the crowds who came to hear Paul, "they were filled with envy, and spake against those things which were spoken by Paul contradicting and blaspheming." Then Paul and Barnabas told them that if they did not want to hear this Word, they would teach it instead to the Gentiles.

47-48 For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth. And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed. And the word of the Lord was published throughout all the region.

Paul's quote of the Lord's command was from Isaiah 49:6 which was spoken by Jesus' Father in heaven in a chapter otherwise composed of words by Jehovah after verse 12.

50-52 But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts. But they shook off the dust of their feet against them, and came unto Iconium. And the disciples were filled with joy, and with the Holy Spirit.

As so often when the Word was preached, those who taught it would not be well thought of. This is because the teaching of anything so contrary to everything they had heard before would make these people resist it. The same is as true today as then.

The Acts 14

14:1-7 Paul and Barnabas went to Iconium and preached to the Jews and the Gentiles, many of whom believed. But the unbelieving Jews stirred up the Gentiles "to use them despitefully, and to stone them." So they fled to Lystra and Derbe of Lycoania where they preached the gospel.

8-18 And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked: the same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed, said with a loud voice, Stand upright on thy feet. And he leaped and walked . . . .

Here we see Paul accomplishing the same healing Jesus had done in the case of the man blind since birth, told of in John 9:1-7, and the impotent man told of in John 5:1, showing that Jesus' Father in heaven had truly given Paul the same powers to heal as had been given Jesus, as well as John and Peter. This fulfilled Jesus' promise to them in John 14:12-13 when he said, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

When the Greeks saw this healing, "they called Barnabas Jupiter; and Paul Mercurius, because he was the chief speaker." When the Greeks then tried to sacrifice oxen to them, Paul and Barnabas rent their clothes and ran among the people to dissuade them, explaining about Jesus and his teachings, but with little success. Here, Peter once again shows his misunderstanding as to Jesus' origin, confusing him with the Old Testament teachings wherein Jehovah claimed to be the creator of all things, which he of course was not, as explained in detail elsewhere. The words "Creator" or "Maker of" anything appear nowhere in the Gospels, and Jehovah himself told the Israelites in Amos 3:2, "you only have I known of all the families of the earth."

19-20 And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew him out of the city, supposing he had been dead. Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.

The fact that Paul survived this assault thought to be fatal shows that he was still under the protection of the Holy Spirit in him which prevented the blows from actually hitting him although appearing to do so to those who dealt them. This is one of the ways a Holy Spirit can protect those who abide by the teachings Jesus gave us and use them for the good of others.

21-22 And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch, confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.

Here is the secret of all those who have found the workings of God in them as Jesus taught us God to be, that is, those in heaven who in their

lives on earth had been kind to others who now do the same in their heavenly role as Spirits of God, living in the minds of those who believe Jesus' Word in John 14:12-13.

23-28 Paul and Barnabas then traveled to Perga where they preached, and thence to Antioch where they told of their experiences. "And there they abode long time with the disciples."

The Acts 15:1-17

15:1-4 Some men from Judaea sought to persuade Jesus' followers, "Except ye be circumcised after the manner of Moses, ye cannot be saved." When Paul and Barnabas disputed this, they and certain others went to Jerusalem to lay the problem before the apostles and elders, teaching in Phenica and Samaria along the way.

5-9 When some Pharisees in Jerusalem quarrelled with Paul and Barnabas on this, saying, "That it was needful to circumcise them, and to command them to keep the law of Moses," Peter pointed out that the Holy Spirit had told him to preach to the Gentiles (who were not circumcised), saying,

10-12 why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.

After that they accepted the teachings Paul and Barnabas brought them.

This shows that there was no connection between the law of Moses and the teachings of Jesus, as Paul emphasized even more pointedly below in 24 and later in 21:20-21.

13-17 James then quoted Simeon, a son of Jacob, who had quoted Jehovah as saying in Isaiah 11:10 and 54:1-5 ". . . that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things."

James is correct in the quote but in error that it had anything to do with Jesus, for Jehovah in that passage was speaking of work he hoped to do, but didn't, and not any work for Jesus' Father in heaven. All this enterprise of restoring the temple at Jerusalem was a project of only Jehovah and his people, and had nothing to do with Jesus, who later pointed out in Luke 17:20-21 "the kingdom of God is within you", which Paul explained in 1 Cor. 3:16, "Know ye not that ye are the temple of God and that the Spirit of God dwelleth within you?" Other confirmations of this will be found in 1 Cor. 6:19, 2 Peter 1:13-15 and by Jesus' words in John 2:19 and 21, as well as Matthew 6:5-6. The "Passage Locator" which begins this Bible will help in finding these passages.

The Apostles refuse to teach the law of Moses
The Acts 15:18-35

The apostles and elders then decided to not demand circumcision of the Gentiles. Then Paul and Barnabas, accompanied by Judas (surnamed Barnabas) and Silas, were sent to Antioch where they wrote letters to the Gentiles there and in Syria and Cilicia. These letters told them to not listen to those who would demand they be circumcised and keep the law (of Moses) for the apostles had never given any such instructions. At the same time they pointed out the dangers of doing many of the things which had been practiced by the Jews in the days of the Old Testament. As told in verse 24, this letter said:

> For as much as we have heard, that *someone* who went out from us has troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment.

Once again this confirms the reference above in 15:6-12 and 21:20-21 showing that there was no connection between the teachings of the Old Testament and those of Jesus. Paul mentions this lesson on circumcision again in 1 Corinthians 7:18-19.

Verse 32 is of interest in that it declares that, "Judas and Silas, being prophets also themselves, . . ." showing that they and Paul and Barnabas, and no doubt others, were thought of in this way. When the others left Antioch, Silas remained "to abide there still." Later, Paul and Barnabas returned to teach in Antioch.

36-41 When Paul proposed that he and Barnabas return to the cities where they had preached to assess the results, Barnabas suggested they bring Mark with them. Paul, however, declined this suggestion on the grounds that previously Mark had deserted them on another mission and did not finish his work there. This contention caused Barnabas to take Mark with him to Cyprus, while Paul chose to take Silas with him to Syria and Cilicia.

The episode Paul referred to concerning Mark was mentioned in 13:13 where he is referred to as "John," his full name being "John Mark."

The Acts 16

16:1-5 Then Paul went to Derbe and Lystra where he met a certain disciple named Timotheus, whose mother was a Jewess and his father a Greek and was well thought of by the other disciples. So he could accompany Paul without being attacked by the Jews for his Greek parentage, Paul had him circumcised, and they taught everything given them to teach by the apostles and elders at Jerusalem. "And so were the churches established in the faith, and increased in number daily."

This was a very sad thing for Paul to have done, for it thereafter caused Timotheus to thereby be subject to Jewish law according to their custom. But this was because it would have been almost impossible to wander among the Jews safely in those days without appearing to be one of them. It was this cruel treatment of their fellow man by the Jews which caused Jesus to teach as he did. To teach them what he could, Paul a number of times also taught things which were known to him to be not true in order to not antagonize the Jews, which was unfortunate. Later, as is shown in 15:1-12 and 21:21, Paul taught circumcision to be wrong, although he at times temporized with it when talking to very belligerent Jews, as shown in Romans 2:25-29 and 1 Corinthians 7:18-19, in an effort to persuade them to listen.

6-8 Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Spirit to preach the word in Asia, after they were come to Mysia, they assayed to go into Bithynia: but the Spirit *allowed* them not.

This shows that these apostles were in constant communication with this Holy Spirit who talked to them as they went. The means of this communication will be discussed in a separate discourse. Of extreme interest is that these apostles were forbidden to preach in Asia.

9-40 This tells of a vision Paul was given saying to come to Macedonia and "help them," whereupon Paul and Silas and apparently Timotheus did so, coming upon "a certain woman named Lydia, a seller of purple, . . . whose heart the Lord opened, that she attended unto the things that were spoken of Paul."

Verse 16 starts the story of their troubles there, because

. . . a certain damsel possessed with a spirit of divination met us, who brought her masters much gain by soothsaying: The same followed Paul and us, and cried, saying, These men are the servants of the most high God, who show unto us the way of salvation. And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour. And when her masters saw that the hope of their gains were gone, they caught Paul and Silas, and drew them into the market place unto the rulers .... And when they had laid many stripes upon them, they cast them into prison.

When Paul and Silas prayed in the prison, an earthquake shook the prison and released all the prisoners. When the jailer would have killed himself, thinking all the prisoners had escaped, Paul told him not to because they were all there, whereupon the jailer released Paul and Silas and asked what he might do to be saved. Paul told him, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." The jailer

then washed their stripes and was baptized with all his family. When the magistrates sent word to release Paul and Silas, the latter insisted the magistrates come themselves, for they had been beaten and imprisoned uncondemned and were Romans. They were fearful of them then so came and bid them depart in peace. They then went out of the prison to the house of Lydia. "And when they had seen the brethren, they comforted them, and departed."

This story shows the great difficulties these men encountered when they tried to teach Jesus' Word in those days.

Paul's reply to the jailer, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" reveals the nature of such a blessing by one who is empowered to give a Holy Spirit to someone to protect them. This is not the same as the grant of such a Holy Spirit to be used thru baptism, for Paul could not convey one that could be used by the receiver.

The Acts 17

1-9 Paul and Silas then went to Thessalonica where Paul preached in a Jewish synagogue concerning Jesus' suffering, death and resurrection as the Christ, or Messiah. Many devout Greeks and leading women believed and met with Paul and Silas. "But the Jews who believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city in an uproar, and assaulted the house of Jason, and sought to bring them out to the people." Jason was apparently host to them in that city, mentioned by Paul in Romans 16:21 as a "workfellow." Not finding Paul and Silas, Jason was taken in custody as security, but later they were all released.

10-17 The brethren thereupon sent Paul and Silas away by night to Berea where they preached in the Jewish synagogue where the Jews "were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so." Again, many of the "honorable" Greek men and women believed. But when the dissident Jews of Thessalonica heard of this, they came to Berea and stirred up the people against them. The brethren again sent Paul away to Athens secretly while Silas and Timotheus remained behind for a time. Later, Paul sent for them and they joined him in Athehs. While waiting for them, Paul disputed with the Jews in the synagogue about the idolatry he saw in that city, also with devout people he met daily in the market place.

18-34 "Then certain philosophers of the Epicureans, and of the Stoicks, encountered him," and were curious about Jesus and his resurrection as Paul told it, for the Greeks and visitors there spent all their time "either to tell, or to hear some new thing." Paul accused them of being too superstitious by pointing to an alter with the inscription, TO THE UNKNOWN GOD, whom they ignorantly worshipped.

Paul here again confused the God of the Old Testament with that of Jesus' Word when he referred to Solomon's statement in 2 Chronicles 2:6 "But who is able to build him an house, seeing the heaven and heaven of heavens cannot contain him? who am I then, that I should build him an house, save only to burn sacrifice before him?"

It is a tragedy that Paul would have thought this to have been anything to do with Jesus, especially "to burn sacrifice before him." He is again mistaken in stating that any God Jesus taught of was creator and arbitor of all life which sprang from him. These were merely attributes claimed falsely by Jehovah when he was being worshipped as God of the tribes of Israel. This mistake was due of course to the lack of full knowledge not yet given him and the other apostles by Jesus, later made available in John's gospels and Epistles, which made them all subject to these errors in the meantime. The account ends with "And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter." Paul then left them, but some followed after him and believed.

The Acts 18

1-11 Paul leaves Athens for Corinth, visiting a Roman Jew who had left Italy because Claudius had commanded all Jews to depart from Rome. His host was, like Paul, also a tentmaker, and Paul worked with him at his trade, "And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks. And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews that Jesus was Christ. And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles." Paul then departed and visited a man who lived next to the synagogue. The chief ruler of the synagogue believed in Jesus, with all his family, and many Corinthians were thus persuaded to also believe, and were baptised. One night Paul was told in a vision to "speak and hold not thy peace," and to not fear any harm to him, "for I am with thee, and no man shall set on thee, to hurt thee, for I have many people in this city." And he continued teaching there for a year and a half.

12-17 Later the Jews in Achaia rose up against Paul and brought him to the judgment seat for teaching "men to worship God contrary to the law." Before Paul could speak, the Jews were told that their complaint was a matter for their law to handle, "and he drave them from the judgment seat." Thereupon the Greeks beat the chief ruler of the synagogue before the judgment seat with no one interfering.

18-28 When Paul left there, the Roman Jew and his wife who had been his hosts in Corinth went with him, "having shorn his head in Cenchrea: for he had a vow.", then on to Ephesus where he refused their request to tarry longer, but promising to return. From there he went to four cities

"strengthening all the disciples." About that time, a certain Jew "an eloquent man, and mighty in the scriptures, came to Ephesus." However, he taught "knowing only the baptism of John (the Baptist)." When he was heard teaching of Jesus inadequately in the synagogue, Paul's friends from Corinth took him aside and taught him "the way of God more perfectly." after which the man was helped by the brethren in other places as he "mightily convinced the Jews . . . that Jesus was Christ."

Paul baptizes with the Holy Spirit when John the Baptist was not so empowered.

The Acts 19:1-12

1-7 In Ephesus Paul sought out certain disciples, asking,

Have ye received the Holy Spirit since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Spirit. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him who should come after him, that is, on Christ Jesus. When they heard this they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Spirit came on them; and they spake with tongues, and prophesied. And all the men were about twelve.

This passage should end all confusion as to the place of John the Baptist in Jesus' Word, for he himself said that Jesus, not he, was the one to be believed in. This also firmly establishes the fact that John was not empowered to convey any Holy Spirits to others as were Jesus' disciples, particularly those who became apostles. When they did this they were merely fulfilling what John the Baptist had foretold. Paul's ending "they spake with tongues and prophesied" is a probable gloss by Luke as he was aware of this phenomena in 2:1-13 which he mistakenly thought was the work of Christian spirits making themselves known. It is tragic that so many have not understood that this is not so.

8-12 Paul taught in the synagogues for three months, but when many believed not and spoke evil of his teachings, he desisted and taught in the school of one Tyrannus for two years "so that all who dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks. And God wrought special miracles by the hands of Paul . . . diseases parted from them, and evil spirits went out of them," as he ministered to them.

Why not everyone can be a healer

The Acts 19:13-16

Then certain of the vagabond Jews, exorcists, took upon them to call over them who had evil spirits the name of the Lord Jesus,

saying, We adjure you by Jesus whom Paul preacheth. And there were seven sons of one Sceva, a Jew, and chief of the priests, who did so. And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye? And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

17-20 When this became known to all the Jews and Greeks in Ephesus, they feared for themselves and the name of Jesus was magnified so that many that believed confessed their sins. Others who "used curious arts" burned their books before all men, which were of great value to them financially. "So mightily grew the word of God and prevailed."

There have been a number of books written on exorcizing, but none have included the facts which were made known to us in this passage showing that only those who are so empowered by a Holy Spirit should ever attempt to exorcize a truly evil spirit. As mentioned previously, no one should ever try to exorcise by talking or attempting persuasion, for this can cause injury to the victim and the teacher alike.

21-22 Leaving Ephesus, Paul planned to go to Jerusalem and then to Rome. Before he left, he sent Timotheus and Erastus into Macedonia while he remained in Asia for a season.

23-41 About that time, a silversmith named Demetrius who made silver shrines for Diana, the goddess of Ephesus, gathered together other similar workmen to agitate against Paul for telling people that Diana was not a true goddess, "saying that there be no gods, which are made with hands" and doing this not only in Ephesus but throughout almost all Asia. They said that not only was their craft endangered "but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth."

In their fear and anger, "the whole city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre." Paul's friends restrained him from also entering the theatre where the assembly became confused as to why they were there. Finally the people were shown that there was no way to prove that Paul's followers had actually broken any law, so the assembly was consequently dismissed.

The Acts 20:1-12

1-6 After this, Paul and the disciples with him went to Macedonia and then to Greece where he stayed three months. When he sought to sail for Syria, the Jews laid in wait for him, so he returned to Macedonia, accompanied by seven disciples into Asia at Troas.

7-12 When the disciples came together at Troas, Paul preached to them until midnight. A young man who fell asleep during Paul's long speech "fell down from the third loft and was taken up dead. And Paul went down, and fell on him, and embracing him said, Trouble not yourselves; for his life is in him." Paul then continued his talk until daybreak and then departed. "And they brought the young man alive, and were not a little comforted."

Paul's farewell speech to Ephesus' elders

The Acts 20:13-38

13-21 Paul then traveled by a round about route to end at Jerusalem the day of Pentecost, then to Miletus where he "sent to Ephesus, and called the elders of the church." He pointed out to them how long he had been with them, "Serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews."

Paul continued by telling the elders that he had taught them publicly and privately, holding back nothing of value to them, "Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ."

22-24 And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Spirit witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.

25-38 Paul then warned that there would be among them those who would try to turn them aside from their course after he would leave them, and saying, "Ye yourselves know, . . . I have showed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." Then after praying with them, Paul departed by ship.

The Acts 21:1-19

1-6 In resuming his journey to Jerusalem, Paul continued to disregard the many warnings given him by the Holy Spirit that his life would be in danger there. Again, when his ship landed at Tyre, many of the disciples who met him there said to him "through the Spirit, that he should not go up to Jerusalem." Thus, the Holy Spirit even warned Paul through other people of this danger. Yet, after staying there seven days, Paul and his companions continued on to Jerusalem, seen off by his many friends who joined him in prayer before he left.

7-14 Paul's journey then took him to Caesarea where he stayed with "Philip the evangelist, who was one of the seven." who had four daughters who prophesied. Also while there a certain prophet named Agabus from Judaea arrived who took Paul's girdle "and bound his hands and feet, and said, Thus saith the Holy Spirit, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him unto the hands of the Gentiles." Whereupon "they of that place, besought him not to go up to Jerusalem." Paul replied, "What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. And when he would not be persuaded, we ceased, saying, The will of the Lord be done."

The word "Gentiles" as those to whom Paul would be delivered is a misuse of this word, as the threats against him were only by the chief priests and temple leaders and never foreigners as the word "Gentiles" would imply. This same error was also in Matthew 20:19 and Luke 18:32 seen in chapter 26, as also in Mark 10:33 with reference to those same threats against Jesus himself.

15-19 Paul and his companions then went up to Jerusalem together with certain disciples of Caesarea who brought with them Mnason of Cyprus with whom they lodged, and they were received gladly in Jerusalem by the brethren. The next day Paul met with all the elders with James, telling them of his ministry to the Gentiles.

Paul shows he is teaching Jews to forsake the law of Moses

The Acts 21:20-21

And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are who believe; and they are all zealous of the law: and they are informed of thee, that thou teachest all the Jews who are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs.

This confirms what "the apostles and elders, with the whole church" had written the brethren in Antioch, Syria and Cilicia mentioned in 15:24, "Forasmuch as we have heard, that certain who went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandments." Paul repeats this thought again in Romans 2:25-29 and 1 Corinthians 7:18-19. Had this been understood to be what it was and not disregarded by those who formed today's Christian church doctrine and customs, the Christian church service would never have ordered the Old Testament to become such an integral part of it nor looked to as a source of "lessons" to be read in those services. Peter explained why in The Acts 15:5-11.

22-26 Paul chose four men to work with him in the temple during that holy week of the Jews, and at the end made an offering "for every one of them." This shows that Paul was not yet entirely weaned from those Jewish customs which had no relation to anything Jesus had taught, despite Paul's teaching "neither to walk after the customs," although James and the elders tried to dissuade him. That they did not succeed is demonstrated by his attacks upon the law in 1 Corinthians 15:55-57, Romans 6:12-23 and 7:5-13, Galatians 2:16, 2:21, 3:10-13, 5:1-4 and 14. While Paul frequently tried to placate his Jewish friends by seeming to be one of them, he never accepted the law.

27-40 Near the end of that week, some Jews who had seen Paul in Asia agitated the people against him for his teachings and for bringing a Greek into the temple, and he was seized and beaten in an effort to kill him. When he was rescued by soldiers, he was bound in chains while they sought to learn his crime, but only confusion greeted their efforts to learn this from the people seeking his death. Paul then identified himself as a Jew of Tarsus, a city in Cilicia, and asked permission to speak to the people. When this was granted, Paul stood on the stairs and prepared to speak to them in Hebrew.

Paul describes his conversion and is taken in custody by the centurians

The Acts 22

1-5 Men, brethren, and fathers, hear ye my defence which I make now unto you. (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith,) I am verily a man who am a Jew, born in Tarsus, a city in Silicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day. And I persecuted this way unto the death, binding and delivering into prisons both men and women. As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren and went to Damascus, to bring them who were there bound unto Jerusalem, for to be punished.

6-8 And it came to pass, that as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me. And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me? And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.

9-11 And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me. And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do. And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.

*This account parallels the one in 9:1-9 with one important difference. In **9:7 Luke's** account said, "And the men that journeyed with him stood speechless, hearing a voice, but seeing no man." This would have meant that it was what is called direct voice spirit communication which would have had to have happened at dusk or thereafter since this phenomenon requires a force which cannot manifest itself in daylight. Here however, Paul in 22:6 speaks of it having happened at noon; and in 22:9 said, ". . . but (they that were with me) heard not the voice of him that spake to me." showing that it was probably a mental message so often employed by Jesus when not entering into a stranger to speak through his voice, as he so often did in the first forty days after his death. In this respect therefore, this account is the correct version.*

Paul continues

12-16 And one Ananias, a devout man according to the law, having a good report of all the Jews who dwelt there, came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him. And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth, For thou shalt be his witness unto all men of what thou hast seen and heard. And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

Verse 14, quoting Ananias to have credited "The God of our fathers" with choosing Paul must be a mistranslation or Paul's error in reporting it, for Ananias would never have mistaken Jesus' Father in heaven with Jehovah as this wording would mean.

17-21 And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance; and saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me. And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee; and when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him. And he said unto me, Depart: for I will send thee far hence unto the Gentiles.

22-23 And they gave him audience unto this word, and then lifted up their voices, and said, Away with such a fellow from the earth: for it is not fit that he should live. And as they cried out, and cast off their clothes, and threw dust into the air, the chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that he might know wherefore they cried so against him.

The custom of tearing or casting off clothing was their means of showing how deeply they felt about something in those days. Throwing

dust into the air showed how little they thought of Paul, that he was as dirt and they wanted him buried in it.

24-30 When the chief captain of the centurions commanded that Paul be brought into the castle to be examined by scourging, Paul reminded him that, being a Roman, it would be unlawful to so abuse him. When the captain replied that this freedom had cost him a great deal of money, Paul told him that he had been born free. The next day, the captain, after freeing Paul from his bonds, called the chief priests to appear before the court that Paul might confront them and they him.

Paul defends himself before the high priests and their council

The Acts 23:1-11

1-5 And Paul, earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God until this day. And the high priest Ananias commanded them that stood by him to smite him on the mouth. Then said Paul unto him, God shall smite thee, thou whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law? And they that stood by said, Revilest thou God's high priest? Then said Paul, I wist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people.

6-8 But when Paul perceived that one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question. And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided. For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.

9-11 And there arose a great cry: and the scribes that were of the Pharisees part arose, and strove, saying, We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God. And when there arose a great dissention, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle. And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

Forty Jews bind themselves under a curse to kill Paul

The Acts 23:12-24

12-14 And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul. And they were more

than forty who had made this conspiracy. And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul.

15-16 Now therefore ye with the council signify to the chief captain that he bring him down unto you tomorrow, as though ye would enquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him. And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul.

17-18 Then Paul called one of the centurions unto him, and said, Bring this young man unto the chief captain: for he hath a certain thing to tell him. So he took him, and brought him to the chief captain, and said, Paul the prisoner called me unto him, and prayed me to bring this young man unto thee, who hath something to say unto thee.

19-21 Then the chief captain took him by the hand, and went with him aside privately, and asked him, What is that thou hast to tell me? And he said, The Jews have agreed to desire thee that thou wouldest bring down Paul tomorrow into the council, as though they would enquire somewhat of him more perfectly. But do not thou yield unto them: for there lie in wait of him more than forty men, who have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee.

22-24 So the chief captain then let the young man depart, and charged him, See thou tell no man that thou hast showed these things to me. And he called unto him two centurions, saying, Make ready two hundred soldiers to go to Caesarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night; and provide them beasts, that they may set Paul on, and bring him safe unto Felix the governor.

25-35 The chief captain sent a letter to Felix when he sent Paul to him, telling him of his rescue of Paul from the Jews trying to kill him, "whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds." He was sending him therefore to hear their charges. When Felix had read that letter and received Paul in his custody, "he commanded him to be kept in Herod's judgment hall."

Paul's two hearings before Felix

The Acts 24

1-6 And after five days Ananias the high priest descended with the elders, and with a certain orator named Tertulus, who informed the governor against Paul. And when he was called forth, Tertulus began to accuse him, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence, we accept it always, and in all places, most noble

Felix, with all thankfulness. Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words. For we have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes: who also hath gone about to profane the temple: whom we took, and would have judged according to our law. **7-9** But the chief captain Lysias came upon us, and with great violence took him away out of our hands, commanding his accusers to come unto thee: by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him. And the Jews also assented, saying that these things were so.

10-24 Paul when asked, then denied all their charges and showed that they had not any proof of even one of them, that it was only for his belief in the resurrection of the dead and other things Jesus had taught him that he was accused by them. When Felix heard what Paul had to say, he deferred the hearing until the chief captain, Lysias, could come to be heard. He then released Paul in his own custody.

"After certain days," Felix and his Jewish wife talked with Paul concerning the teachings of Jesus. When he had heard them, he told Paul to go his way until some time later when he would call upon him to settle the matter, hoping Paul would give him some money for a permanent release, meanwhile "he sent for him the oftener, and communed with him." It was two years before another judge, named Festus, came to see Felix about Paul, and the latter, "willing to show the Jews a pleasure, left Paul bound."

The Acts 25

25:1-12 When Festus came to judge Paul, the Jews renewed their accusations to him, but Paul denied them all again. When Festus sought to send Paul back to Jerusalem to be judged, as a "willingness to do the Jews a pleasure," Paul exercised his right as a Roman and appealed to Caesar, so Festus had to agree to send him to Caesar to be judged.

13-27 Later, a king Agrippa came to Caesarea to see Festus and was told all about Paul and the trouble the Jews were making for him, though Festus could see little to accuse him of other than religious matters concerning "one Jesus, who was dead, whom Paul affirmed to be alive." King Agrippa then desired to hear the matter discussed before him, so it was done, that there might be more evidence to present, since Festus had not been able to find anything of which to accuse Paul for Caesar's hearing.

Paul gives King Agrippa a more detailed account of his conversion

The Acts 26:1-18

1-12 After repeating for King Agrippa how he had been seized and accused by the Jews for teaching Jesus' Word, Paul then describes the circumstances of his conversion:

13-14 At midday, O king, I saw in the way a light from heaven, above the brighness of the sun, shining round about me and them who journeyed with me. And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks.
15-18 And I said, who art thou, Lord? And he said, I am Jesus whom thou persecutest. But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them who are sanctified by faith that is in me.

This account amplifies the telling of this event in 9:1-9 and 22:6-11 which have been discussed in detail earlier. Verses 9-12 again show that it was under the authority of the high priests that Paul, as Saul, had persecuted Jesus' followers.

19-23 Paul then tells the king of his own ministry of Jesus' Word and the Jews' attempt to prevent it and to kill him for saying Jesus had fulfilled the prophecy "that Christ should suffer, and that he should be the first that should rise from the dead, and should show light unto the people, and to the Gentiles."

24-32 When King Agrippa had heard Paul out, he said, "Almost thou persuadest me to be a Christian." and said to those near him "This man doeth nothing worthy of death or of bonds. This man might have been set at liberty, if he had not appealed unto Caesar." This latter having been said to Festus.

Paul is taken to Italy to stand trial by Caesar and is shipwrecked

The Acts 27:1-20

1-3 As Paul together with certain other prisoners begins the voyage to Italy in the custody of "Julius, a centurion of Augustus' band," and neared Crete, he warned them, "Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives." This shows clearly that the Holy Spirit had told Paul to tell

them this. "Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul."

14-17 But not long after there arose against it a tempestuous wind, called Euroclydon. And when the ship was caught, and could not bear up into the wind, we let her drive. And running under a certain island which is called Clauda, we had much work to come by the boat: which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, strake sail, and so were driven.

18-20 And we being exceedingly tossed with a tempest, the next day they lightened the ship; and the third day we cast out with our own hands the tackling of the ship. And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away.

This is a fine description of what happens on a ship at such a time as is also what follows.

Paul vividly describes the shipwreck

The Acts 27:21-44

21-26 But after long abstinence Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss. And now I exhort you to be of good cheer: for there shall be no loss of any man's life among you, but of the ship. For there stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee. Wherefore sirs, be of good cheer: for I believe God, that it shall be even as it was told me. Howbeit we must be cast upon a certain island.

27-29 But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the shipmen deemed that they drew near to some country; and sounded, and found it twenty fathoms: and when they had gone a little further, they sounded again, and found it fifteen fathoms. Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day.

30-32 And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship, Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved. Then the soldiers cut off the ropes of the boat, and let her fall off.

33-37 And while the day was coming on, Paul besought them all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing. Wherefore I pray you to take some meat: for this is for your health: for there shall not an hair fall from the head

of any of you. And when he had thus spoken, he took bread, and gave thanks to God in presence of them all: and when he had broken it, he began to eat. Then were they all of good cheer, and they also took some meat. And we were in all in the ship two hundred threescore and sixteen souls.

38-40 And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea. And when it was day, they knew not the land: but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship. And when they had taken up the anchors, they committed themselves unto the sea, and loosed the rudder bands, and hoisted up the mainsail to the wind, and made toward shore.

41-44 And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves. And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape. But the centurion, willing to save Paul, kept them from their purpose; and commanded that they who could swim should cast themselves first into the sea, and get to land: and the rest, some on boards, and some on broken pieces of the ship. And so it came to pass, that they escaped all safe to land.

Paul is saved from a viper's bite; and the practice of witchcraft for evil was known in those days

The Acts 28:1-6

1-3 And when they were escaped, then they knew that the island was called Melita. And the barbarous people showed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold. And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand.

4-6 And when the barbarians saw the venemous beast hang on his hand. They said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live. And he shook off the beast into the fire, and felt no harm. Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a God.

This again shows the power of the Holy Spirit to protect Paul when he dedicated his life to Jesus' Word and works. This fulfilled Jesus' promise in Luke 10:19 and is just as true today as then.

7-10 When the chief of the island lodged Paul and his friends, it happened that his father was seriously ill with a fever, and Paul healed

him. "So when this was done, others also, who had diseases in the island, came, and were healed: who also honoured us with many honours; and when we departed, they laded us with such things as were necessary."

11-15 Paul and his company eventually find a ship to take them on their way to Italy. In a number of ports of call en route, many brethren came down to meet him, which gave him courage to go on.

Paul gives his last sermon to leading Jews in Rome, dwelling and teaching there two years

The Acts 28:16-31

After three days in Rome, where the soldiers allowed him to live by himself, Paul told the leading Jews he had called together to hear his plight,

17-20 Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans, who, when they had examined me, would have let me go, because there was no cause of death in me. But when the Jews spake against it, I was constrained to appeal unto Caesar; not that I had ought to accuse my nation of. For this cause therefore have I called for you, to see you, and to speak with you: because that for the hope of Israel I am bound with this chain. **21-22** And they said unto him, We neither received letters out of Judaea concerning thee, neither any of the brethren that came showed or spake any harm of thee. But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against.

This passage shows rather forcefully how little backing Paul, and no doubt the other disciples, were given by those they were trying to help by teaching Jesus' Word, but rather continued opposition.

23-24 Paul then met many of them at his lodging, "to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, and out of the prophets, from morning till evening. And some believed the things which were spoken, and some believed not." When they disagreed among themselves, they finally left him when he quoted **Isaiah 6:9-10,** saying,

25-28 Well spake the Holy Spirit by Isaias the prophet unto our fathers, saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: for the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them. Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it.

29-31 And when he had said these words, the Jews departed, and had great reasoning among themselves. And Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

Paul's quote of Isaiah was interpreted differently than the original was intended to be, so as to not offend his audience too deeply. However, in ***Isaiah*** *it actually said in* ***6:10*** *"Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed." This clearly was to mean that this was what was done to the Jews of that day in order to not allow them to be influenced by the teachings Jesus was to give them. This was Jehovah's way of thwarting Jesus' mission as he had promised to do in Zechariah 11:12-13; 13:7 and elsewhere.*

THE EPISTLES OF PAUL

In these Epistles by Paul, the main thought behind them was to promote the Word of Jesus as he taught it and to instill in those who followed him as disciples the resolute dedication epitomized by his life and death on the cross. As has been mentioned previously in discussing The Acts of the Apostles, none of Jesus' disciples actually understood who and what Jesus was during his lifetime, nor the full import of many of his teachings. Hence his promise to later send them the Spirit of truth in **John 16:12-13** because "I have yet many things to say unto you, but ye cannot bear them now." Only John, of all the interpreters of Jesus' words, ever fully understood who and what Jesus was, and the true purpose of his teachings. Thus, Paul's Epistles are a true reflection of his efforts to carry on a Word which had never been fully explained to him, even by John who clearly did not receive its truth until much later when he wrote his Gospel and Epistles. This is why this devout and obedient follower of Jesus did not realize his error when he referred to the Old Testament teachings as if they were part of Jesus' Word, despite Jesus having forcefully denied this to be true in more than eighty passages in the Gospels, including the sermon on the mount. But of course the Gospels were not available to Paul at that time. This includes Paul's assumption that Jesus' Father in heaven was synonymous with the God of the Old Testament, Jehovah, as in 1:3 of his first Epistle to the Corinthians when Paul referred to him as "God our Father." and his use of the word "God." It wasn't until later that John explained this in his First Epistle 4:7-8, and explained the true meaning of the term "Son of God" in 1:12 and 1 John 3:1. Jesus never referred to his Father as "God" or "God the Father" in the 177 times he spoke of him.

These Epistles by Paul therefore are to be read as a history rather than as an extension of those words actually spoken by Jesus reported in the Gospels, and as an accurate account of one of the very brave men who sought to enunciate a Word for which they eventually had to many of them give their lives. In the case of Paul, it was not expected that he would die a martyr's death, for he was constantly being warned by a Holy Spirit to avoid certain acts and places such as Jerusalem as threats to his life, which he chose to ignore or refused to heed. This reluctance to save his life was well described in The Acts 21:1-14. Even then, the Holy Spirit repeatedly saved him from what would for others have been certain death at the hands of the chief priests and temple leaders who sought to kill him, and other hazards.

In his early work with Barnabas described in The Acts of the Apostles, Paul showed his aptness for this work when he sought to gather in as many as he could to teach and do as he was doing and in his readiness to

teach Jesus' Word to as many as were willing to receive it. This is described in The Acts 13 to 15, after which Paul separated from Barnabas and worked with Silas.

A significant aspect of Paul's missionary work was his lack of ability to grant a Holy Spirit to anyone to use for the good of others, as was true of John and Peter, and undoubtedly many other of the Apostles. This was probably because of Paul's long history of persecution of Jesus' disciples as Saul, before his conversion. The nearest he was able to come to doing this was told in The Acts 16:30-34 when Paul was able to grant a Holy Spirit to the jailer of Silas and himself, "and thy house," as protection to them against harm and be blessed by our Father in heaven for having helped Paul and Silas and accepting baptism. This was not the same as the gift of the Holy Spirit given by John and Peter, for the jailer could not himself perform thereafter any works of God, as Jesus called it. While it is true his baptizing at Ephesus told of in The Acts 19:5-6 was such as to convey a Holy Spirit, it was not of the kind Peter and John were given. Thus, of all of the Apostles, only Paul was not given this gift, but his gift of healing was unsurpassed.

In the pages which follow, only those passages which contribute new knowledge to the teaching of Jesus' Word in these Epistles have been included for discussion. Passages not included have been omitted either because they reflect a misconception on the part of the writer and would thus confuse rather than enlighten, or because the subject matter has been already well stated in the text of the Gospels.

The First Epistle of Paul to the CORINTHIANS

1:1-26 This is the beginning salutation by Paul to the church at Corinth, in which he chides the brethren there for divisions among them. In verses 12-13 he told them: ". . . every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?" In view of this, Paul might well feel the same way about the many denominations separating today's Christians. In the remainder of this passage, Paul reflects his complete misunderstanding of the word "God" as Jesus used it, still treating it as if it were the name of a personal God as in the Old Testament. This misunderstanding persisted in all of Paul's writings, as in those of all the apostles except John.

1:27-28 But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are:

This reflects the teachings of Jesus in truly stating that it is not the things which Man glorifies that are revered by the Spirit world in heaven. His lessons in Matthew 6:19-21 in chapter 6, 11:11 in chapter 13 and parables in Matthew 7:24 in chapter 7, and Luke 12:16-21 in chapter 30, each tell this in different ways.

2: There is nothing in this chapter useful in teaching.

The body as the temple of God

1 Corinthians 3:16-17

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.

This is one of the most important explanations in support of Jesus' definition of God as being a person's capacity to love and be good to others, or as John said it in his First Epistle 4:7-8, ". . . for God is love." Paul spoke of this again in 6:19. This was a Word of Jesus in ***Luke 17:20-21,*** *". . . the kingdom of God cometh not with observation: neither shall they say, Lo here! or, Lo there! for, behold, the kingdom of God is within you."*

4:20 For the kingdom of God is not in word, but in power.

This is one of those cases of Paul's misunderstanding of the true meaning of the word "God" as Jesus taught it for this statement could

not be more incorrect. In direct contrast to this, ***John*** *later told us in* ***1:1,*** *"In the beginning was the Word, and the Word was synonymous with God, and the Word was God."*

5:6-7 . . .Know ye not that a little *leaven* leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened . . . . For even Christ our passover is sacrificed for us.

This refers to Jesus' parable in Matthew 13:33 which he explained in 16:6-12 as meaning that his disciples should be beware of the leaven of the doctrine of the Pharisees and the Sadducees which was poisoning the whole batch, meaning the people. This is one of the over eighty passages in which Jesus warns against the teachings of the Old Testament, which Paul confirms again here.

6: Only verse 19, ". . . know ye not that your body is the temple of the Holy Spirit which is in you . . ." mentioned just above in connection with 3:16-17 is worthy of interest. The remainder of this chapter is an exhortation against sins of the flesh.

The mutual responsibility in marriage as to conjugality

1 Corinthians 7:3-5

Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband. The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife. Defraud ye not one the other, except it be with consent for a time . . . .

This contains one of the most important messages on healing between married couples. It emphasizes the little known fact that their bodily health is more in the hands of their spouse than their own. Willful neglect of this fact can cause illness in each other, especially the one neglected, even sickness unto death. This is why Jesus told us in ***Matthew 19:5-6,*** *". . . a man . . . shall cleave to his wife: and they twain shall be one flesh. Wherefore they are no more twain, but one flesh . . . ."*

How to deal with a spouse who refuses to believe in Jesus' Word

1 Corinthians 7:12-15

. . . If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman who hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the hus-

band: else were your children unclean; but now are they holy.
But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases....

8: Deals with the forbidden worship of idols.

Paul admits that his attitudes are governed by expediency

1 Corinthians 9:20-22

Paul advises the apostles on how to teach, telling them, "And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law . . . . To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some."

This also explains why Jesus' Word is not truly reflected in Paul's writings. This is not very good advice to those who would support the Word of Jesus, for it makes them the teachers of deceit as well as the Word.

Paul mistakenly places Jesus alongside Jehovah in the wilderness

1 Corinthians 10:1-4

Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptised unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.

There is absolutely no basis for these words, for Jesus never was there, nor did he ever suggest that he would have been. In ***John 6:58*** *Jesus warned, "This is the bread which came down from heaven: not as your fathers did eat Manna, and are dead: he that eateth of this bread shall live forever." The "dead" were meant as spiritually dead.*

10:16-17 This significant passage concerning Communion is discussed under that heading in the comments on 11:23-25 below.

The key to Jesus' Word

1 Corinthians 10:24

Let no man seek his own, but every man another's *well-being.*

This lesson is the finest example of Jesus' intent in all his teachings, and it is what he had in mind in teaching as how to pray in ***Matthew 6:8*** *when he said, "for your Father knows what things ye have need of, before ye ask him," meaning that we should not ever pray for our own needs to be met or overcome, but for the needs of others.*

11:1-7 Paul mistakenly instructs his followers upon the need for women always to cover the head when praying, but never men, making exaggerated but untrue statements as to its significance.

11:14-15 Paul states that long hair is "a shame" unto men, but "a glory" to women.

The Meaning of Communion
The Eucharist

One of the greatest misconceptions as to prayer has been in what has become the most commonly celebrated Communion Service, whose nature and purpose has never been properly understood. Jesus' use of bread and wine and his words at the last supper have been misconstrued and not accurately quoted as if they were intended to mean that by duplicating this event, anyone free of sin in their own eyes will be one with Jesus, as if the bread and wine were actually his body and blood. What Jesus truly meant to convey to his disciples was that in eating the bread and drinking the wine, which he gave them with a blessing, they would thereby be partaking unto themselves of his Spirit in acknowledgment of this commitment by him to them. The words Jesus said as he gave them to his disciples also signified that in his coming death he was offering his life in order to preserve theirs in the Spirit, as a symbolic sacrificial lamb upon an alter to Jehovah, who had threatened to take his life in Zechariah and several Psalms. His declaration in this chapter verses 31 and 56 makes this clear and shows his death to be the fulfillment of these, as shown in chapter 38.

In **1 Corinthians 11:23-25,** Paul gives the most meaningful description of that occasion, clearly received by inspiration.

For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: and when he had given thanks, he brake it, and said, Take, eat: this is my body which is broken for you: this do in remembrance of me.

After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. (The words "which is shed for thee" should follow the word "blood" as in Luke 22:20.)

Thus, it was not so much the giving or the eating, but the *breaking* of the bread to signify the coming destruction of his body which was the meaning Jesus first intended to convey. Likewise, in saying, "This cup is the new testament in my blood," Jesus was signifying that he was planning to shed his blood in this way as his only means of giving them, and us, *a New Testament to live by* without fear that evil would overtake it and them. This is the true meaning of Communion intended by Jesus.

This shows therefore, that there was no transubstantiation ever intended, but that these gestures were meant to be only symbolic of his body and blood being shed for them in testimony of the truth of his Word and in memory of his sacrifice for them.

It can be seen therefore, that the meaning of Jesus' words on this occasion as given us by Paul is in considerable contrast with **Matthew 26:26** and **Mark 14:22** which said merely, "This is my body" and "This is my blood of the new testament, which is shed for many ...." These accent the body and the blood as offered to them rather than the breaking of the bread and the offering of the cup in testament of his sacrifice for them. **Luke's** almost identical wording differed from Paul's only in saying in **22:19** mentioned in chapter 34, "This is my body which is *given* for you ..." rather than "broken for you," showing that, except for this one relatively minor difference, Luke understood more nearly Jesus' intent than did the other two disciples, also correctly including "which is shed for you" after the word "blood" in verse 20.

This wording by Paul, so closely paralleled by Luke, undoubtedly explains why, when Jesus appeared to his disciples after his death as an unrecognized guest at supper in **Luke 24:30-31** told in chapter 43, he was immediately recognized as soon as "he took bread, and blessed it, and *brake* and gave to them. And their eyes were opened, and they knew him ...." There is thus little doubt that it was Paul's version which Jesus actually used at the original supper, and also as he *broke* the bread at the supper Luke described.

To fully understand the significance Jesus attached to the breaking of the bread at the last supper, one must study his words in John 6:27-65 in chapter 16, when he explained what he meant when he called himself "The bread of life" through his Word. In this, Jesus distinguished the food one eats to nourish the body from that which nourishes the spirit, showing that Jehovah's manna from heaven nourished only the body while Jesus' Word nourishes the spirit. This is the meaning of 6:31-35 and verses 51 and 58.

In order to emphasize the way his Word must be given to mankind for its salvation, Jesus here let his Word and his body be synonymous with the bread of life as he broke it to signify the coming destruction of his body. He then offered it to his disciples to signify his offer to them of his life to save theirs. At the same time, he told them that in partaking of this bread he offered them, they would signify their willingness to be one with him in Spirit, as he was offering to be with them. Thus, while the bread as he broke it and the cup were to represent his body and blood about to be shed for them, it became his Word (not his body and blood) when they would partake of it, through which he would live in them and they in him in their next reincarnations as he had explained to them in John 14:20 as told in chapter 35. Thus, as "the bread of life," Jesus was offering us the gift of eternal life."

In these words, therefore, Jesus was meaning this to be a commitment only to those whose lives were to be dedicated solely to his service as were the disciples who surrounded him at the last supper, and not to the general congregation seeking his truths as most church Eucharist services have assumed.

To Jesus therefore, the sacrament of the Eucharest is the gift of God to Man, and not the gift of a God to a man. "God" in Jesus' terms here being the love he gives and is given by those who are willing to live by his Word.

Jesus' words in **John 6:53-54** have puzzled many when he said, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day." However, he explained it partially in **verse 58** to mean, "This is the bread which came down from heaven: not as your fathers did eat manna, and are dead (spiritually): he that eateth of this bread shall live for ever." Later his real meaning of these words was made clear in **verses 61-63** when he said, "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." Thus when he had spoken of his flesh and blood, he was speaking of his Spirit about to be given them at his death, which would be to them as the bread of life through his Word. Clearly therefore, Jesus spoke of "eating" his flesh and blood only to distinguish himself and his Word as "The bread of life" from heaven to nourish the spirit, from Jehovah's manna which nourished only the flesh; and he surely never intended this passage to ever be taken literally in any ceremony.

Therefore it is clear that it is the act of breaking the bread symbolizing Jesus' death for us, and the sharing of his substance through his Word as the bread of life with those who believe in him which is the act of Communion. Then when we share the wine he gave us to drink in memory of his sacrifice for us that we might be assured of receiving his New Testament, we have done as he requested and expressed our desire to commune our spirit with his. This meaning and the circumstances of Jesus' first use of it make kneeling in such a ceremony particularly inappropriate.

It must be recognized therefore, that Jesus intended that bearing witness to his truth in a Communion ceremony in memory of his sacrifice signifies a person's desire that Jesus' Spirit, as the bread of life, be in him or her through a Holy Spirit in us, as described in John 14 and 15, and elsewhere. This was expressed by Paul in **1 Corinthians 10:16-17,** "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread." In wording our prayers therefore, in a

Communion service, these are the thoughts we should always have in mind, rather than those quoted from Matthew 26:26 and Mark 14:22 presently being mistakenly used in most of these services today.

Often overlooked is the way in which Paul begins this passage, "For I have received of the Lord that which also I delivered unto you . . . ." This without question is to say that he had been told this wording by Jesus' Spirit in the same way he had been spoken to on the road to Damascus when he had been blinded, and that it must therefore be understood to be Jesus' telling of it, and not his own.

* * * * * * *

11:26-29 For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

This has been well explained to have been Paul's view and does not appear elsewhere, neither does it reflect the kindness of Jesus' teachings, nor would he have said it.

11:30-34 For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

This has no application to our understanding of what Jesus wanted us to think of this occasion, but we must attribute it to Paul's earnest effort to be a good teacher and not to unkindness.

The Gifts of the Holy Spirit

1 Corinthians 12:1-10

1-3 Now concerning spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto

these dumb idols, even as ye were led. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Spirit.

The ending of the last verse would suggest that Paul was aware of there being another promised Messiah Jesus could be mistaken for.

4-7 Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal.
8-10 For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another diverse kinds of tongues; to another the interpretation of tongues.

These gifts are the subject of a separate discourse in "The Power of the Holy Spirit." Each in its way has a place in the life of good people, most of whom are not aware that it is working in them. Those rare people who are aware of it realize that they themselves play little part in its use, but are the means of its execution through the power of the Holy Spirit who lives in their mind as a separate entity to their own mind and spirit. It is this which is the means of Man's salvation, if he would but know it. Were this understood, no man would be ill nor subject to the unprovoked ill will of others.

There is in this passage a major misconception by Paul as to the nature of "The Holy Spirit", often miscalled "Holy Ghost." The second paragraph above would have us believe that there is but one Spirit who does all these things and that this Spirit is "God." The third paragraph likewise continues this misconception. It is not true that there is but one Holy Spirit, neither is there a single Spirit in heaven who should be said to be "God" to Christians. There was one in the Old Testament, Jehovah, but he has not been heard from since he threatened to "smite the earth with a curse" in his last words in Malachi 4:6, 396 B.C., and this threat was undoubtedly the reason. That he could not have any relationship to Jesus or his Word, Jesus forcefully pointed out on a number of occasions told of in John's Gospel, as is the actual teaching of what "God" should mean to Christians.

"The Holy Spirit" is a term which was applied to any of the many beautiful and good spirits who continued during their life in the spirit their dedication to helping people who sought to be good to their fellow man. When these Holy Spirits are powerful enough to direct the work of other Holy Spirits, they are called "Spirits of God," a term derived from Jesus'

teaching that our "God" should now become our capacity to be good to others, as explained by John in 1 John 4:5-8, which ended "... for God is love." It is these who answer our prayers to "Our Father who art in heaven." This is why Jesus never would refer to his Father in heaven as "God," nor give him a name. He made clear that he was not Jehovah in John 5:37-38 (10), 6:46 (16), 7:28 (21), 8:54-55 (22), 16:2-3 and 27-31 (37).

Paul shows in this passage that those who believe in the teachings of Jesus can expect to be granted the chance to help others with the gifts he has listed, provided we are able to live up to the requirements. These are only to be always good to our fellow man, never to have sinned in a major way, and to seek their use only for the good of others than ourselves. The intent of these gifts are best expressed as follows:

Wisdom When needed, a new thought pattern will be granted containing the knowledge necessary to reach a wise decision.

Knowledge When needed, a new thought pattern containing new information will be given.

Faith The knowledge that it is only the good spirits of heaven whom Jesus called Holy Spirits who are behind the work of Jesus.

Healing This is the major gift of all, and requires more than just being good to others. This is the subject of a separate Discourse.

Miracles This includes healing, but also refers to other manifestations of spirit indulgence to those who seek help for others. Jesus converting water into wine would be so called. These too are the subject of a separate Discourse.

Prophecy This well known gift of foretelling future events is well explained by Paul.

Clairvoyance The granting of visions, or "discerning of spirits," to those who are not well adapted to receive other more readily interpreted means of communication. This is a minor gift for the most part, except that it can be more important if it includes prophecies of future events or knowledge of simultaneous happenings elsewhere. It is not too satisfactory if it is not also accompanied by the gift of *Clairaudience,* which Paul did not mention, through which the voice of the spirit seen in a vision can be heard as if by telephone. Sometimes this gift is granted by itself.

Tongues and Interpretation of tongues This is not a Christian gift. This will be more fully discussed as developed by Paul in chapter 14, below.

12:11-31 Paul alludes here to the body of Christian believers as one body composed of many parts, in the same way he misconceived the Holy Spirit to be but a single Spirit. It is often thought by many that this refers to the Hindu concept of the "Oneness of God," in which all indivi-

dual identity is absorbed in the spirit, but nothing could be further from the truth. The allusion to "one" throughout this passage is properly applied only with reference to the oneness of purpose of the communion of Holy Spirits in heaven, who work "as one" in their joint efforts to enrich the quality of goodness in Man.

". . . Faith, Hope, Charity, these three, but the greatest of these is charity."

1 Corinthians 13

1-2 Though I speak with the tongues of man and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

3-7 And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind, charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things.

8-10 Charity never faileth: but whether there be prophecies, they shall fail, whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away.

11-13 When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three, but the greatest of these is charity.

Any comment on this would surely be redundant.

Paul gives advice concerning the use of the gift of tongues

1 Corinthians 14

In this chapter, Paul examines the whole subject of the spiritual gifts of prophecy, revelation and the gift of tongues, pointing out how they should and should not be used. His explanation is so lucid and complete, it requires little interpretation even in today's world. In those few instances requiring edification, comment will be made. Otherwise, it will be reproduced verbatum.

1-4 Follow after charity, and desire spiritual gifts, but rather that ye may prophesy. For he that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth

him; howbeit in the spirit he speaketh mysteries. But he that prophesieth speaketh unto men to edification, and exortation, and comfort. He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church.

A word "in an unknown tongue" is neither to or from a Christian "God" or a Christian act. Paul has misused the word "God" as if it were a Christian source, but no such "signs and wonders" were ever given or wanted by Jesus, as he made clear on a number of occasions.

5 I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.
6-7 Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge or by prophesying, or by doctrine? And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?
8 For if the trumpet give an uncertain sound, who shall prepare himself to the battle?
9-10 So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air. There are, it may be, so many kinds of voices in the world, and none of them is without signification.
11 Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me.
12-15 Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church. Wherefore let him that speaketh in an unknown tongue pray that he may interpret. For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful. What is it then? I will pray with the spirit, and I will pray with the understanding also; I will sing with the spirit, and I will sing with the understanding also.

Paul is not correct saying, "my spirit prayeth" when it is in an unknown tongue. Nor is it a Christian spirit that will do this.

16-17 Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest? For thou verily givest thanks well, but the other is not edified.
18-19 I thank my God, I speak with tongues more than ye all: yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue.
20-21 Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men. In the law it is written, with men of other

tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.

Paul's quote here in verse 21 from Isaiah 28:11 was spoken by a Holy Spirit such as Jesus' Father in heaven in a chapter spoken otherwise by Jehovah. But "speaking in tongues" was never intended in that passage.

22 Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying serveth not for them that believe not, but for them who believe.

Again Paul forgot that Jesus never approved of "signs" such as this would be, as he said in John 4:48, Matthew 12:39, 16:4 and especially in his warning in 24:24. It is greatly to be regretted that Paul did not recognize this to have been the case here.

23-25 If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad? But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all: *(Note: the latter means that he will believe and be believed.)* And thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth.

Once again Paul mistakes the object of Christian worship to be a "God" rather than his Father in heaven.

26 How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.
27-33 If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; *(means each given an allotted time)* and let one interpret. But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God. Let the prophets speak two or three, and let the other judge. If any thing be revealed to another that sitteth by, let the first hold his peace. For ye may all prophesy one by one, that all may learn, and all may be comforted. And the spirits of the prophets are subject to the prophets. For God is not the author of confusion, but of peace, as in all churches of the saints. *("Saints" means only those who have dedicated their lives to the work of Jesus, not as it is meant by most today.)*

This next passage of two verses is really not on the subject of this chapter, but is a gratuitous comment regarding the rights of women in the Jewish tradition. It is not a reflection of any teachings of Jesus, nor would he have approved it.

34-35 Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.
36-38 What? came the word of God out from you? or came it unto you only? If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord. But if any man be ignorant, let him be ignorant. *("ignorant" here means one who ignores these instructions willfully.)*
39-40 Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues. Let all things be done decently and in order.

This now must be known to be a false teaching and not be considered a Christian source of inspiration, except in the most rare and unusual circumstances.

Paul mentions Jesus' appearances after his resurrection

1 Corinthians 15:5-8

These five or six appearances of Jesus to his disciples after his death are covered in full in the Discourse "Jesus' Miracles," which includes a half dozen others. Paul gives no details of these events, merely stating that they occurred. This does serve, however, as partial corroboration.

15:25 For he must reign, till he hath put all enemies under his feet.

This is another misconception by Paul that Jesus had some connection with the Jehovah ***Psalm 110:1*** *quoted in Matthew 22:44, Mark 12:36 and Luke 20:43, "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." Jesus used this to emphasize his not having been descended from David by saying, "If David then called him Lord, how is he his son?" meaning the Messiah just referred to, whom the Jews he addressed would have believed Jesus to be. Since this was the "king-like Messiah" promised by Jehovah but who never came, he had indeed been intended to be in the line of David, but this was not Jesus, who has been called in contrast "The Suffering Messiah," sent by the Holy Spirits of heaven. It was the confusion between these two "Messiahs" which resulted in the labored and contrived geneologies now known to be apocryphal, later added to the gospels of Matthew and Luke, attempting to show Jesus descended from David. Curiously, Luke's geneology table shows fifteen more generations between David and Jesus than the table in Matthew! In* ***1 Timothy 1:4*** *and* ***Titus 3:9*** *Paul said "Neither give heed to fables and endless geneologies . . . . But avoid foolish questions, and geneologies," showing that even the apostles knew these tables to be spurious.*

Paul tries to explain the spirit, ending with, "O death, where is thy sting?"

1 Corinthians 15:35-58

In this famous passage, Paul's explanation is unfortunately not in some respects in keeping with the facts. This is because he assumed there was a form to the spirit rather than the electrical entity that it is, without form or mass. This misconception is rather widespread, possibly due to the mistaken teaching of resurrection of the body, which some construe to mean a spirit body. That resurrection of the body was not meant to be implied is reflected by Paul in **2 Corinthians 5:1** when he said:

For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

And Peter in his Second Epistle 1:14 showed his body was left behind when he died:

Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ has showed me.

But in the passage that follows, Paul masterfully sets forth the true explanation of the generation of the spirit and its evolution.

35-38 But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: But God giveth it a body as it has pleased him, and to every seed his own body.

39-41 All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory.

In likening the spirit to the growth from a grain of wheat which must die to produce the wheat as Jesus did in John 12:24 in chapter 27. Paul makes his famous assumption which has been much quoted.

42-44 So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

Although Paul did not understand the nature of the spirit, he did understand its relation to the generation of life, for he correctly said,

46-49 Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is ... from heaven *(the spirit)....* And as we have borne the image of the earthy, we shall also bear the image of the heavenly *(in the spirit).*

(The words "the Lord" in verse 47 were deleted as completely out of context, undoubtedly a gloss.)

This is a remarkably accurate description of the nature of things in the flesh and in the spirit, for the physical mind came first in the generation of life, then the spirit, an electrical entity accumulated in that mind in life, survived the death of that physical mind and gravitated to another physical mind in a living person to dwell there "in the spirit" as an additional mind to influence it. When a child was later born to that person, this spirit then was able to enter it as its mind teacher and thus be reincarnated as a person to live another life. This is a cycle experienced by every person's spirit which exists today. What each person has made of each of these lives is reflected in his present qualities and personality as well as talents and vices.

Paul put this into excellent perspective when he opened this passage with:

But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain.

In discussing the resurrection of the dead in 50-58, Paul repeats his assumption that "the dead shall be raised incorruptible," having pointed out that "flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit in corruption." Then Paul concludes:

54-58 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, who giveth us the victory through our Lord Jesus Christ.

Note this assertion also in Romans 6:23 and 7:7-13 and some seven references to this in Galatians 2,3 and 5 discussed in the section "Jesus and The Law of Moses" in Appendix I.

This idea that death cleanses everything is a complete misconception, for all that is done to others in life, either good or ungood, determines the happiness or unhappiness of the spirit in its new environment, and often its very environment itself. This is discussed fully in the Discourse "The Spirit and Eternal Life."

This rather remarkable statement by Paul that ". . . the strength of sin is the law," reflects his realization that the cruelty of the law, meaning the law of Moses and those that supplemented them, required people to sin in order to avoid a punishment by Jehovah. His giving thanks for "the victory" reflected the awareness by Jesus' apostles of his teaching that cruelty such as this was the cause of most of the troubles of Man and, by causing hurt to others, was therefore a sin in Jesus' terms, from which his teachings were intended to release them. This is why the means of our salvation should be known to be available to us only through Jesus' Word.

16:1-14 Paul lists instructions for donating to those who do the work of this ministry.

Paul describes living Christians as "Saints"
1 Corinthians 16:15

I beseech you, brethren, (ye know the house of Stephanas, that it is the firstfruits of Achaia, and that they have adicted themselves to the ministry of the saints,)

Paul's use of the word "Saints" here, as several places elsewhere, to mean sanctified followers of Jesus is not strictly accurate. The only use of it in the Gospels was in Matthew 27:52 which referred to those who had died in holiness. Peculiarly, Luke also described living disciples in this manner in several places in The Acts.

The remainder of this epistle was largely salutations. However, in closing, Paul included the following interesting admonition:

16:22 If any man love not the Lord Jesus Christ, let him be Anathema Maranatha.

The word "Anathema" is an Aramaic term of condemnation. The word "Maranatha" however, is apparently misused here as an imprecation, a mistake often made in early documents, whereas it actually is an Aramaic word meaning "Our Lord cometh." This error makes translation difficult, but it probably was intended to signify a pale of respectability outside which such people would be thrust.

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The Second Epistle of Paul to the CORINTHIANS

Chapters 1 and 2 cover previously discussed matters and so contribute no new information or knowledge.

Paul again renounces the Old Testament teachings

2 Corinthians 3:12-16

Seeing then that we have such hope, we use great plainness of speech: and not as Moses, who put a vail over his face, that the children of Israel could not steadfastly look to the end of that which is abolished: but their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ. But even unto this day, when Moses is read, the vail is upon their heart. Nevertheless when it shall turn to the Lord, the vail shall be taken away.

Paul contrasts Jesus' teachings with those of the Old Testament

2 Corinthians 4:1-6

1-2 Therefore seeing we have this ministry, as we have received mercy, we *weary* not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.

Again Paul misuses the word "God" to mean a personal God.

3-6 But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them who believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of the darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

The key to this passage is the use of the small "g" in "god of this world," and capital "G" in "image of God" and "glory of God," as well as the source of the command for "the light to shine out of the darkness." The reference to "the god of this world" meant Jehovah and his law of Moses, whereas the "God" with the capital "G" meant the quality of goodness in Man and in the Spirit in heaven by whose love Jesus healed.

Thus, it was this love of others in the Spirit in heaven that "commanded the light to shine out of darkness," as John told us in 1:5 and which Jesus taught us. "For God is love," as John explained in his First Epistle 4:7-8. This contrasted with the personal god, Jehovah, the Jews had been worshipping, whose teachings were referred by John as "the darkness".

Verses 3 and 4 are a rewording of Jesus' explanation of why he spoke in parables in Matthew 13:13-17 and John's explanation in his 1st Epistle 4:5-6.

Paul explains the spirit still lives when our body dies

2 Corinthians 5:1-5

For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortally might be swallowed up of life. Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the spirit.

This is an effort to explain why it is essential for man to be sure to save his life in the spirit. Here too Paul makes God a person in contradiction of Jesus' Word which he had not yet seen.

6:18 The ending of this verse in Paul's Second Epistle to the Corinthians ". . . and ye shall be my sons and daughters, saith the Lord Almighty," is the only exception in all of the New Testament that is otherwise devoid of any mention of this name that can mean only the God of the Old Testament, Jehovah, who was the only bearer of the name "Almighty God" or "Lord Almighty." By comparison one or the other of these two names was mentioned 47 times in the Old Testament. Here, Paul is quoting Jehovah's claim in Isaiah 52:11 paraphrased with Jeremiah 31:1 and 9 and elsewhere.

Paul's words suggest that Jesus came of wealthy background

2 Corinthians 8:7-9

Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also. I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love. For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

This would mean that Jesus either came of wealthy parents or had accumulated wealth in his short career as a carpenter which is hardly to be expected. This picture of his origin contrasts sharply with that indicated by Luke's account of his simple beginnings in 2:7-20 that were contradicted by John in 2:1-12 in all respects and inferentially by Matthew 2:1-11.

Paul describes his ordeal learning to rise above the evil in him

2 Corinthians 12:1-9

1-3 It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord. I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven. And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;)

4-6 How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter. Of such an one will I glory: yet of myself I will not glory, but in my infirmities. For though I would desire to glory, I shall not be a fool; for I will say the truth: but now I forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me.

7-9 And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

This is an experience which only those who have gone through it can describe. It has no equal in unpleasantness, and indeed at times, fear. It was this that Jesus suffered during his forty days and forty nights in the wilderness in addition to the temptations, that he might survive all the temptations of those he sought to save, and therefore be able to be ultimately glorified.

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EPISTLES
other than to the
CORINTHIANS
and by
JOHN

ROMANS
GALATIANS
EPHESIANS
PHILIPPIANS
COLOSSIANS
1 THESSALONIANS
2 THESSALONIANS
1 TIMOTHY
2 TIMOTHY
TITUS
HEBREWS
JAMES
1 PETER
2 PETER
JUDE

NOTE: The Epistle of Paul to Philemon had no contents of interest to Christian teachers, so was not commented upon.

The Epistle of Paul to the ROMANS

Paul contributes a number of strong statements supporting Jesus' teachings. However, as in many other references by Paul, the first chapter and indeed this entire epistle is replete with misconceptions as to Jesus and his origin as in this verse:

1:18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men . . . .

The phrase "wrath of God" was never used by Jesus for it contradicted his teaching to "love one another" and "turn the other cheek," and that "God is love" explained in John's First Epistle 4:7-8. Its only mention in the Gospels was in John 3:36 by John the Baptist speaking of Jehovah, the Old Testament God of the Jews. Only he ever threatened "the wrath of God" upon those who disagreed with him.

A Jehovah punishment makes a people destroy themselves

Romans 1:21-32

This passage deals entirely with punishment Jehovah inflicted upon his people for their vanity and disobedience. It took the form of causing them to be carnally abusive to each other, as stated in verses 24-32, an affliction man must conquer.

21-25 . . . they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

26-28 For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: and likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not *becoming;*

29-32 Being filled with all unrighteousness, fornication, wickedness, covetousness, malicious-

ness, full of envy, murder, debate, deceit, malignity, whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenantbreakers, without natural affection, implacable, unmerciful: who knowing the judgment of God, that they who commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

This is how Jehovah destroyed a whole people. The lesson for all mankind contained in this passage is too powerful to be so poorly appreciated as to call such humanity abasing personal conduct "just a different life style" as do many of our educators and political leaders.

That Paul would have associated this cruel and abominable behavior with Jesus or his teachings in any way is difficult to understand. Again Paul's use of the title "Creator" shows his confusion as to Jesus' Father in heaven, for this was an attribute claimed only by Jehovah for himself in his efforts to awe his people, and was never said by Jesus of his Father in heaven, for neither ever dealt in these self-praising adjectives as did Jehovah. The word "Creator" does not appear anywhere in the Gospels. In Amos 3:2, Jehovah told the Israelites, "you only have I known of all the families of the earth . . . ."

Paul again condemns the law of Moses

Romans 3:20

Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.

Paul again condemns the law of Moses

Romans 6:12-23

In this passage, Paul relates sin with "the law," as opposed to the grace offered by Jesus' Word, as in verse **14-18,**

14-15 For sin shall not have dominion over you: for ye are not under the law, but under grace. What then? shall we sin because we are not under the law, but under grace? God forbid.
16-18 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness. But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness.

The end of this passage is a description of the consequences of the law's effect upon human behavior:

23 For the wages of sin is death (of the spirit); but the gift of God is eternal life through Jesus Christ our Lord.

7:1-4 In this next significant passage Paul sharpens further this division he wished to make between the Old and New Testaments when he wrote:

Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth? For the woman who hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress; but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.

Here in verse 4 is Paul's explicit declaration that Jesus' sacrifice freed us from the law of Moses and its sinful consequences, and that henceforth it should be considered as something that is dead to all who accept Jesus' offer to free us from it. It was in ***John 8:32*** *shown in chapter 22, that he told us, "Ye shall know the truth, and the truth shall make you free," and it was this that Paul meant us to know here. Therefore, when we declare ourselves to be Christians in Jesus' terms, Paul tells us we must never again look to the Old Testament for our lessons to live by. Surely Paul thereby meant us to know that he accepted no one but Jesus to be his teacher.*

Paul spells out how the law causes sin, but declares it not to be sin of itself.

Romans 7:5-8

5-6 For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death *(of the spirit)*. But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.

7-8 What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead.

This is the beginning of a devastating attack upon the law of Moses that explains why he was quoted in ***The Acts 21:21*** *as teaching the Jews "to forsake Moses . . . neither to walk after the customs."*

Paul shows how sin was justified by false logic

Romans 7:9-13

For I was alive without the law once: but when the commandment came, sin revived, and I died, And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me. Wherefore the law is holy, and the commandment holy, and just, and good. Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

This and the remainder of this chapter continues to show how the law caused people to sin through an adriot exercise in sophistry, a discipline in logic much admired by Paul, derived from the Greek philosophers. He shows how it had been used to produce a concept of "the law" in which that which is called holy and good and just by Jehovah's followers can yet produce evil. He points out that this is accomplished by these people blaming the evil upon Man rather than upon the law, ignoring the fact that "the law" taught Man to do evil if he were to avoid punishment by Jehovah, which is an entirely untenable position in logic.

8:14 For as many as are led by the Spirit of God, they are the sons of God.

This is Paul's attempt to paraphrase John's description of "sons of God" in 1:12 and 1 John 3:1, but using the term "Spirit of God" when "Holy Spirit" would have been more accurate, in view of Paul's use of the word "God" which he confused at times with the God of the Jews, Jehovah. Actually, had Jesus said this verse, it would have been entirely accurate, since "God" to Jesus meant the quality of goodness in Man.

12:19-21 This is an example of the way Paul often confused Jesus' teachings with those of the Old Testament:

19 Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.

20-21 Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shall heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.

Verse 19 finds Paul quoting Jehovah from Deuteronomy 32:35, not Jesus. Jesus would never have used the word "vengeance." The only place this word appears in the Gospels is in ***Luke 21:22*** *where Jesus was quoted as saying, "For these be the days of vengeance, that all things which are written may be fulfilled." However, the word*

"vengeance" can equally be translated from the Greek as "vindication, punishment, retribution," all of which are closer to Jesus' intended meaning in that passage.

The second paragraph containing the next two verses are directly from thoughts in Jesus' teachings.

13:8-10 Owe no man anything, but to love one another; for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor: therefore love is the fulfilling of the law.

*This is a fine justification of the true meaning previously given to that so often misunderstood passage in **Matthew 5:17-18** shown in chapter 5, that ends, ". . . And the second is like unto it, Love thy neighbor as thyself. On these two commandments hang all the law and the prophets."*

14:11 Here again is an example of Paul's orientation to the Old Testament scriptures when he quoted Jehovah from **Isaiah 45:23,** "For it is written, As I live, saith the Lord, every *knee shall bow* to me, and every tongue shall confess to God." Nowhere did Jesus ever tell anyone to kneel to pray, in fact in Matthew 6:6 he told us, "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to the Father who is in secret . . . ." Only in Luke 22:41 was the word "kneel" ever associated with Jesus, when he said Jesus at Gethsemane ". . . kneeled down, and prayed." But this showed the disadvantage Luke was under in not ever having known or been with Jesus when he prayed. When Matthew in 26:39 and Mark in 14:35 tell of this occasion, they correctly say that Jesus "fell on his face," and "fell on the ground," respectively. It was only Jehovah who demanded that people "bend the knee" or "bow the neck" to him.

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The Epistle of Paul to the GALATIANS

Words which Paul did not receive from Jesus, but from antiChristians

Galatians 1:8-9

But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.

This word "accursed" is one which Jesus would never have used in this way. His was a teaching of kindness and forgiveness and he never threatened reprisals for failing to heed or teach his Word. As he explained to John in ***Luke 9:49-50*** *when John told him, "Master, we saw one casting out devils in thy name; and we forbad him, because he followeth not with us," "Forbid him not: for he that is not against us is for us." Again in* ***Matthew 12:32*** *he explained, "whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Spirit, it shall not be forgiven him, neither in this world, neither in the world to come."*

1:18-19 This reports that Paul spent 15 days with Peter 3 years after he was converted, "But other of the apostles saw I none, save James the Lord's brother." This shows that Peter was Paul's only source of knowledge during that time until he met John and "James," who was probably John's brother.

2:1-4 Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also . . . . But neither Titus, who was with me, being a Greek, was compelled to be circumcised: and that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:

This reveals the importance of refusing to come under the law of Moses which all those who were circumcised were forced to do. This is one more example of Paul's teaching against this law, confirming The Acts 15:24 and 21:21 and elsewhere. Here he had to conform to it that Titus would not be endangered.

2:9 Paul meets John, James and Peter who separated from him to teach the Jews, while Paul and Barnabas taught the Gentiles.

Paul says, If righteousness come by the law (of Moses), then Christ is dead in vain

Galatians 2:11-21

11-13 But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain *others* came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them who were of the circumcision. And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.

14-16 But when I saw that they walked not unrightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews? We who are Jews by nature, and not sinners of the Gentiles, knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

17-20 But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid. For if I build again the things which I destroyed, I make myself a transgressor. For I through the law am dead to the law, that I might live unto God. I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

21 I do not frustrate the grace of God: for if righteousness come by the law (of Moses), then Christ is dead in vain.

The first two paragraphs surely show that Peter was doing his best to not offend the Jews, just as Paul had on many occasions, particularly in his Epistle to the Hebrews. In this instance, however, Paul was pointing out again the danger of allowing themselves to fall under the law of Moses by making themselves subject to it by their behavior, and justifiably chided Peter. In these two closing paragraphs, Paul set forth in very incisive terms the unalterable opposition to the law of Moses expressed by Jesus' Word. This lesson was so important to Paul he emphasized it at least seven times: in The Acts 15:24 and 21:21; First Corinthians 5:6-7 and 15:56; Galatians 2:1-4, 2:16-21, 3:10-13 and 5:1-4. Paul also implied here that Jesus' Spirit dwelt in him at this time, but that would not have been possible.

Paul says, Christ hath redeemed us from the curse of the law (of Moses)

Galatians 3:10-13

10-12 For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in

all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. And the law is not of faith: but, The man that doeth them shall live in them.

13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree.

In citing the Old Testament to show the curse which applied to those who believed in Jesus, Paul mistakenly began with a quote from Jehovah's teaching in ***Habakkuk 8:4,*** *"The just shall live by faith." But he then correctly quoted from the law of Moses in* ***Leviticus 18:5,*** *"The man that doeth them shall live in them"; and* ***Deuteronomy 21:23,*** *"Cursed is every one that hangeth on a tree," which also applied to those who were crucified.*

Paul becomes confused as to the origin of Jesus

Galatians 3:16-18

In this passage and the verses which follow, Paul mistakenly assumes that Jesus was, as so many claimed in those days, "of the seed of Abraham," and a beneficiary of the promises made to Abraham by Jehovah. That this is not true is attested to by Jesus in **John 8:33-40** in which he told some Jews who had said that Abraham was their father, "I speak that which I have seen with my Father: ye do that which ye have seen with your father," and made this manifest in many ways. Elsewhere it is shown how spurious were the contrived geneology tables in Matthew 1:1-17 and Luke 3:23-38 which showed 15 more generations than in Matthew! It seems inconsistent that Paul would have made this reference to Abraham in view of his admonitions in **1 Timothy 1:4,** "Neither give heed to fables and endless geneologies, which minister questions, rather than godly edifying"; and in **Titus 3:9,** "but avoid foolish questions, and geneologies ...." It is evident, therefore, that Paul was seeking to ingratiate himself with the Jews by aligning himself with them.

Paul shows why Christians should not obey the law of Moses

Galatians 3:24-25

Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster.

Paul says, Whosoever of you are justified by the law, ye are fallen from grace

Galatians 5:1-4

Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law, ye are fallen from grace.

Once again Paul emphasized the direct opposition of the teachings of Jesus to the law of Moses. However, his warning that "if ye be circumcised, Christ shall profit you nothing" must be known to not apply to converts. While still discussing this in verse 9, Paul warned against giving in to the law even a little:

Paul speaks of the bad influence of the law of Moses

Galatians 5:9

A little leaven leaveneth the whole lump.

This is one of two references by Paul and five by Jesus to leaven as representing the corrupting influence of the Old Testament teachings upon the behavior of these people. The other mentions of it will be found in Matthew 13:33, 16:6 and 12, Mark 8:15, Luke 13:21 and Corinthians 5:6-8.

Paul shows again what Jesus meant in Matthew 5:17-18 when he said he had come "to fulfill" the law and not to destroy it

Galatians 5:14

For all the law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself.

This is an abbreviated version of the excellent wording of this point in Romans 13:8-10 that is the key to understanding all that Jesus was trying to teach them. When this is understood, the teachings of Jesus will no longer be misstated.

Paul added in verse **18:** But if ye be led of the Spirit, ye are not under the law.

Paul paraphrases one of Jesus' lessons on goodness

Galatians 5:25-26

If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another.

In using the capital "S" in the word "Spirit," Paul was alluding to the goodness of the Holy Spirit.

"Whatsoever a man soweth, that shall he also reap."
Galatians 6:7-10

7-8 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

9-10 And let us not be weary in well doing: for in due season we shall reap, if we *weary* not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

This famous quote introduces one of the most important of the lessons Jesus meant us to learn from his teachings, "As we have therefore opportunity, let us do good unto all men," as the means of attaining eternal life. How this is done is explained elsewhere, of which ***Luke 16:9*** *is an example, "Make to yourselves friends of the mammon of unrighteousness, that, when ye fail, they may receive you into everlasting habitations."*

The remainder of this Epistle is largely summary and salutation.

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The Epistle of Paul to the EPHESIANS

Paul shows how Jesus made Jews and Gentiles equal by releasing them from the law of Moses

Ephesians 2:13-15

But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace.

3:9 And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ.

This is an example of the great misapprehension suffered by Paul as to Jesus being related to any way to either "The Creator," a title not mentioned in the Gospels assumed by the Old Testament God, Jehovah on two occasions, or to Jehovah himself. This was not cleared up by Jesus to his apostles by the time of his death for fear they would be killed as he was, before they could give enough people the rest of his teachings. As he pointed out in ***John 16:12-13*** *and* ***15:26,***

I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he shall show you things to come.

The true origin of Jesus and the source of his power was not given them until John wrote his Gospel and First Epistle much later at the end of his life, clearly by the inspiration of Jesus' Spirit then dwelling in him.

3:14 For this cause I bow my knees unto the Father of our Lord Jesus Christ.

Here we see Paul making the same error as Luke in 22:41, suffering from the same disadvantage of not having ever known or been with Jesus when he prayed. Not anywhere in any other place in the Gospels does it mention that Jesus ever kneeled to pray, nor did he ever teach others to do so. When Matthew in 26:39 and Mark in 14:35 tell of the occasion described by Luke, they correctly said that Jesus "fell on his face," and "fell on the ground" respectively. It was only Jehovah who demanded that people "bend the knee" and "bow the neck" to him,

never Jesus or his Father in heaven, as Jesus pointed out in Matthew 6:6 and elsewhere. Paul made this same mistake in Philippians 2:10 and Romans 14:11.

An important lesson on the dangers of anger

Ephesians 4:26-27 and 32

Be ye angry, and sin not: let not the sun go down upon your wrath: neither give place to the devil... And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

This is as important a lesson as any Paul said in all of his Epistles. It is this which gave rise to Jesus' admonition in ***Matthew 5:39*** *to "resist not evil, but whosoever shall smite thee on thy right cheek, turn to him the other also," and earlier in* ***5:22****, "Whosoever is angry with his brother without a cause whall be in danger of the judgment," and in* ***23-24****, "... if thou bring thy gift to the alter, and there rememberest that thy brother hath ought against thee; leave there thy gift before the alter, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Most of the troubles of Man, including most illnesses, would be avoided if this were to be learned. Again Paul used the word "God" incorrectly in verse 32.*

Paul repeats his lesson on marriage given 1 Corinthians 7:3-4

Ephesians 5:28-33

So ought men to love their wives as their own bodies. He that loveth his wife loveth himself ... For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh . . . .

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The Epistle of Paul to the PHILIPPIANS

2:10 That at the name of Jesus every *knee should bow,* of things in heaven, and things in earth, and things under the earth.

As was explained in discussing this same error by Paul in his Epistle to the Ephesians 3:14, not anywhere in the Gospels but mistakenly in Luke 22:41 does it mention that Jesus ever kneeled to pray and nowhere did Jesus or his Father in heaven ever teach others to do so. Paul like Luke suffered from not ever having known or been with Jesus when he prayed. It was only Jehovah who demanded that people "bend the knee" or "bow the neck" to him, never Jesus or his Father in heaven.

2:11 And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

This whole verse, just as the verse 10 just before it, was taken right out of the Old Testament, possibly not even by Paul. It seems hard to believe that even with Paul's confusion as to the identity of Jesus' Father in heaven, he would have deified him to this extent, as well as Jesus. Not once did Jesus ever refer to his Father in heaven as "God" in the 177 times he spoke of him, much less "God the Father." It was errors such as this by Paul and others that has accounted for some of the confusion of succeeding generations on this point, causing most Christian church prayers to be misdirected.

4:7 And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

This much quoted verse has great beauty in it as to both thought and cadence, but unfortunately it has no meaning in the context of what Jesus taught us that "God" is to him in his Word.

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The Epistle of Paul to the COLOSSIANS

In the first chapter of this Epistle, Paul describes Jesus in a passage **14-22**, of which the first half contradicts his teachings and the second half is accurate. There are so many misconceptions in the first half they are worth recording.

1:14-17 (his dear Son) in whom we have redemption through his blood, even the forgiveness of sins.

Redemption is given only to those who seek forgiveness, it is not automatic.

Who is the image of the invisible God, the firstborn of every creature.

Obviously this is incorrect for it implies a personal God somehow related to Jesus, which has been explained elsewhere as untrue.

For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him. And he is before all things, and by him all things consist.

That this is also untrue was explained under Ephesians 3:9 where Paul made this same mistake of associating Jesus with "The Creator," a title assumed only by the Old Testament God, Jehovah, who had no connection with Jesus or his Father in heaven, nor does the word "Creator" or "Maker" appear anywhere in the Gospels.

The second half contains statements which are basically true, though not always accurately worded.

18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.

Only the phrase "the firstborn from the dead" has no meaning in this verse, as Jesus made no claim to being the first of all the Spirits in heaven, as this implies.

19-20 For it pleased the Father that in him should all fulness dwell: and, having made peace through the blood of his cross, by him to

reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.

21-22 And you that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unreproveable in his sight.

The ending of this is a misconception held by many, for again redemption is given only to those who seek forgiveness, it is not automatic.

3:17 And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

This verse is interesting for two reasons. First, it shows that Paul was well aware of the importance of always praying in the name of Jesus, and also of always giving thanks to our Father in heaven. Secondly, it is significant that here Paul speaks of "... God and the Father ..." thus differentiating between the two, in contrast with his use of the phrase "God the Father" in Philippians 2:11. This strengthens the possibility that the latter may indeed have been inserted by others than Paul.

4:14 Luke, the beloved physician, and Demas greet you.

This is the only mention of Luke as a physician to be found in the New Testament.

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The First Epistle of Paul to the THESSALONIANS

Paul describes Jesus' promise of resurrection for also those who are good

1 Thessalonians 4:13-15

For I would not have you to be ignorant, brethren, concerning them who are asleep, that ye sorrow not, even as others who have no hope. For if we believe that Jesus died and rose again, even so them also who sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we who are alive and remain unto the coming of the Lord shall not prevent them who are asleep.

The remaining three verses which end this chapter reflect the ignorance as to the true nature of heaven which still prevailed even among the apostles at this time. This was not to be fully understood until John would much later write his Gospel and Epistles in which Jesus told of these things as he had promised in John 16:12-13. In John 14:7-10 and 20 in chapter 35, and Luke 16:9 in chapter 30, are some of the finest means of knowing that heaven is in the minds of living people, and that it is there that a person's spirit lives when it is not in the flesh as a living person.

5:17 Pray without ceasing.

In this passage 5:14-22, Paul exhorts the brethren to live up to the duties of their ministry, listing the virtues they should practice and teach. Verse 17, however, must have been poorly translated in its early writing, for it was surely not intended that the apostles would ignore Jesus' lesson on prayer in ***Matthew 6****, particularly verses* ***7-8*** *in which he warned,*

But when ye pray, use not vain repetitions, as the heathens do: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

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The Second Epistle of Paul to the THESSALONIANS

An unfortunate example of Old Testament influence upon the apostles

2 Thessalonians 1:7-9

And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.

A more incorrect description of Jesus and all he stands for is hard to imagine! These thoughts are taken so directly out of the Old Testament accounts of Jehovah's "wrath of God" approach to discipline and punishment of those who did not obey him, it is difficult to believe that Paul could have written it, and he may well not have. All of Jesus' Word was directed to abolishing this kind of thinking which taught "an eye for an eye, and a tooth for a tooth" as a means of recompense for injury. He taught instead that we should "love one another, turn the other cheek, forgive and pray for those who abuse us, and to resist not evil." For example, the word "vengeance" which appears here is used 37 times in the Old Testament and when it appeared but once in the Gospels in Luke 21:22, it was clearly a mistranslation from the Greek which should have read "retribution."

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The First Epistle of Paul to TIMOTHY

1:4 Neither give heed to fables and endless geneologies, which minister questions, rather than godly edifying which is in faith: so do.

Paul repeats this admonition in Titus 1:14 and 3:9, showing that the apostles were well aware of the falsity of these geneology tables in Matthew and Luke seeking to link Jesus to Abraham through David. These were merely attempts to associate Jesus with the Old Testament teachers so there would seem to be no conflict between them. If this had been true, Jesus would surely never have come, for his teachings were to tell us to forsake these old teachings and the cruelties they begot, and to learn instead to love one another and be kind.

A prayer which surely was not taught by Jesus

1 Timothy 2:2

For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

While this would seem to be a natural asperation to seek, and a prayer for "all that are in authority" praiseworthy, it is not a good prayer because its purpose is to benefit the giver of it rather than those in authority for whom it was sought. One of the most important truths of Jesus' Word on prayer is that we must not pray for our own benefit, "... for your Father knoweth what things ye have need of, before ye ask him," as Jesus explained to us in Matthew 6:8 and 32 and Luke 11:8.

Paul gives his qualifications for bishops and deacons

1 Timothy 3:1-13

Only here and in Titus 1:7 is this topic discussed in the New Testament. Only Paul's salutation to them in Philippians 1:1 and Peter's reference to Jesus as "the Shepherd and Bishop of your souls" in 1 Peter 2:25 also mention these church offices. Inasmuch as Jesus never spoke of this in his teachings to us, we must recognize these as the product of the efforts of his followers to be known to be who they were and to be established as a religious order. They are purely Christian in origin, a name first given the disciples in Antioch during Paul's first journey there with Barnabas. While Paul was not the final authority on this subject, these are the thoughts that many followed in describing the vices to be avoided.

1-7 If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilent, sober, of good behavior, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take care of the church of God?) not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them who are without; lest he fall into reproach and the snare of the devil.

8-13 Likewise must the deacons be grave, not doubletongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

It is noteworthy that the negative attitude prevalent in the "Thou shalt nots" of the Old Testament is so generally reflected here. This shows how little of Jesus' positive way of thinking in terms of virtues to aspire to rather than vices to avoid was influencing these dedicated men at this time. Nowhere was there a mention of the finer qualities of kindness or goodness to others that Jesus would have emphasized, which Paul would learn later when he would become more familiar with Jesus' teachings. The use of the term "striker" in verse 3 would have been better translated as "quarrelsome" or "pugnacious."

Paul gives an accurate warning of departures from the faith

1 Timothy 4:1-16

In a clearly inspired lesson, Paul foretells here how many will be persuaded to teach in Jesus' name doctrines that are contrary to his Word. In saying, "Now the Spirit speaketh expressly . . . ," Paul assures us that this was given him as a mental message from his Father in heaven in the way Jesus explained to Philip in John 14:7-10. In view of this explicit warning from such a source, it is most unfortunate that so many have fallen victim to this influence. This is such a good lesson for those who would seek to be truly faithful to Jesus' purpose in his teachings, with only one exception in verse 10 misidentifying "the Saviour," it is shown here in full.

1-3 Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them who believe and know the truth.
4-6 For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: for it is sanctified by the word of God and prayer. If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained.
7-10 But refuse profane and old wives' fables, and exercise thyself rather unto godliness. For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. This is a faithful saying and worthy of all acceptation. For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.

This last sentence from verse 10 once more reflects Paul's confusion as to the true identity of his mentor from heaven, derived from his long association with the high priests when he was known as Saul before his conversion. "The living God" was a term that was applied only to the spirit God of the Jews, Jehovah, who had no connection with Jesus or his Father in heaven as has been explained at length in chapter 29.

11-13 These things command and teach. Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine.
14-16 Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

Paul shows the futility of material gain in spiritual growth

1 Timothy 6:5-7

Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself. But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out.

6:10 For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

This much quoted saying is often misused to read "money is the root of all evil," rather than the love of it, as if the having of wealth was in itself somehow evil. This clearly was not the intent.

An unfortunate example of Old Testament influence on the apostles

1 Timothy 6:15-16

(God) who in his times he shall show, who is the blessed and only potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting.

Inasmuch as Jesus during his ministry made it plain he would not be their king when the people sought to crown him in John 6:15, it is hardly appropriate to describe him as in this passage. Actually, it was only the Jews who so named him, and only in derision at his death. To do so otherwise is to confuse Jesus with the other Messiah promised by Jehovah in Psalm 2:6-12 and elsewhere, whom Jehovah would have made a king to rule with an iron hand, but who never came.

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The Second Epistle of Paul to TIMOTHY

2:8 Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel:

This statement by Paul is certainly not consistent with his other declarations concerning this, such as, "Neither give heed to fables and endless geneologies, which minister questions, rather than godly edifying ...." in 1 Timothy 1:4, and similar admonitions in Titus 1:14 and 3:9. That Jesus was not of the "seed of David" was made clear by him whenever the subject would arise, never identifying himself with either David or Abraham when they were discussed, but using words which disassociated him from them.

4:1 I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;

This misconception as to what Jesus is to mankind has gained very strong advocates over the years since his ministry. At no time did Jesus ever present himself as this, nor did his Father in heaven. The judgment he mentioned, when the sheep would be separated from the goats, for example, was not said to be exclusively his to make, but the work of all the Holy Spirits of heaven including himself and his Father in heaven. His allusion to his part of heaven as being his "kingdom" was only allegorical, and never was intended to imply that he was to rule over anyone. It is our own acts of goodness or ungoodness toward our fellowmen which is finally the cause of our judgment, and it is they to judge us when they or we are in the spirit. In that sense, Jesus has given us the measure by which we shall be judged through his Word, which should be considered Paul's meaning. Jesus also told us this in John 12:47-48 in chapter 27.

As was pointed out in the comment on 2 Thessalonians 1:7-9, the expectation of what would take place "on judgment day" was often confused with the lurid prophecies of the Old Testament telling of fire and brimstone and awful punishments to be meted out by Jehovah.

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The Epistle of Paul to TITUS

Paul gives his qualifications for bishops, as to Timothy

Titus 1:5-9

5-6 For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee. If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly.
7-9 For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word as he hath been taught, that he may be able to sound doctrine both to exhort and to convince the gainsayers.

The meaning of this and its place in the Word of Jesus is more fully discussed in relation to Paul's First Epistle to Timothy, chapter 3.

Paul condemns some Jews teaching false doctrines

Titus 1:10-16

10-14 For there are many unruly and vain talkers and deceivers, specially they of the circumcision: whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. One of themselves, even a prophet of their own, said, The Cretians are always liars, evil beasts, slow bellies. This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith; not giving heed to Jewish fables, and commandments of men, that turn from the truth.
15-16 Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled. They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.

In this passage are two thoughts of importance. In the end of the first paragraph Paul gives one of his warnings against believing the apocryphal stories such as the geneology tables some try to attach to Jesus, which Paul mentions again in 3:9 and 1 Timothy 1:4. In the beginning of the second paragraph we see the well known quotation "Unto the pure all things are pure ...." which contains a real word of wisdom.

Paul again warns against believing false geneologies

Titus 3:9

But avoid foolish questions, and geneologies, and contentions, and strivings about the law; for they are unprofitable and vain.

Again Paul gives strong evidence that efforts to associate Jesus with the geneology tables of the Old Testament were resisted by him.

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The Epistle of Paul to the HEBREWS

This Epistle is not of any use and is actually of negative value to the Christian faith in teaching it. The few statements in it concerning Jesus which are true are so heavily outweighted by the voluminous misconceptions and false statements, it offers in fact a Jewish interpretation of Jesus' ministry which makes it appear that Jesus was a product of Jehovah and the Old Testament, which he surely was not. In many instances, Paul here makes Jesus appear to be a fulfillment of Jehovah's prophecies of the "king-like Messiah" he promised in Psalm 2:6-12 and 110:1 but who never came, rather than "The Suffering Messiah" so accurately prophecied in Isaiah 53. This Epistle should therefore never be included in any New Testament used for teaching purposes or religious services in Jesus' name. The reason Paul colored this Epistle in favor of the Jewish scriptures so heavily was undoubtedly in fear of cruel treatment had he done otherwise, as he himself admitted in 1 Corinthians 9:20-22, saying, "I am made all things to all men that I might by all means save some."

The first ten verses are replete with words previously spoken by Jehovah in the Old Testament erroneously presented as if by a God who was Jesus' Father in heaven.

1:1-3 God, who at sundry times and in diverse manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high."

This contains so many misstatements it is hard to begin to name them. The most serious error was his saying it was Jehovah who was Jesus' Father. Most of them are a reflection of the awe in which Jehovah demanded he be held, which in itself is enough to reveal that it could have no association with Jesus or his Father in heaven, who taught and practiced humility as evidenced by Jesus washing the feet of his disciples and his statement in ***Matthew 20:27-28,***

And whosoever will be chief among you, let him be your servant, even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

This surely is widely at variance with the picture of Jesus drawn here by Paul, and elsewhere in this Epistle.

1:5 For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a son.

This first quote here was said by Jehovah of the Messiah he planned to send but who never came, in Psalm 2:7. A complete reading of this Psalm, verses 6-12, must show Paul's use of it to be Jesus a grievous error. The second quote was also by Jehovah in 2 Samuels 7:14.

1:8-9 But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is a sceptre of thy kingdom ....

This quote again was said by Jehovah in Psalm 45:6-7 to the king of Tyre, in whom Jehovah was then living in the spirit, telling of his plans for the Messiah he sought to send, but who never came.

1:13 But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?

This too was a quote of Jehovah speaking as if to the Messiah he planned to send but who never came, taken from Psalm 110:1, which Jesus made plain was not he in Matthew 22:43-45. See chapter 29.

Paul is in error as to the identity of the Holy Spirit of Jesus' teachings

Hebrews 3:7-11

Wherefore (as the Holy Spirit saith, Today if ye will hear his voice. Harden not your hearts, as in the provocation, in the day of temptation in the wilderness: When your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do alway err in their heart; and they have not known my ways. So I sware in my wrath, They shall not enter into my rest.)

This direct quote from Psalm 95:7-11 was of course words of Jehovah, as Paul knew, but he was very wrong indeed to assign to Jehovah the name "Holy Spirit." Not once in the Old Testament was Jehovah ever referred to as "The Holy Spirit." In the New Testament, this term was used to signify the Holy Spirits who epitomized the quality of the goodness in Man, of whom Jesus' Father in heaven was one. So Paul had no reason to be confused on this point, unless he was attempting to be all things to all people in order to ingratiate himself with the Hebrews, following the advice he gave in 1 Corinthians 9:20-22.

5:1 For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins:

That Paul would here and in the verses that follow claim that Jesus could be connected with "gifts and sacrifices for sins" is inconceivable.

5:5-6 So also Christ glorified not himself to be made an high priest; but he that said unto him, "Thou art my Son, today have I begotten thee. As he saith also in another place, Thou art a priest for ever after the order of Melchisedec.

Here Paul implies that it was Jehovah who made Jesus a priest of the Jews by combining what Jehovah said in Psalm 2:6-12 with what he had said in Psalm 110:4, neither referring to Jesus as was explained earlier. Genesis 14:18 describes Melchisedec as a high priest of Jehovah, as Paul goes so far as to state just below in verse 10, which Jesus surely would never have allowed himself to be. In the reference to the "Son" in Psalm 2:6-12, Jehovah spoke of the Messiah he had planned to send but who never came. Even a quick reading of those verses would make clear that a Jesus could not ever fulfill that prophecy.

Chapters 7-9 Starting with the premise that Jesus was a high priest of Jehovah, Paul in these three chapters proceeds to connect Jesus with all of Jehovah's works, stating that Jesus' sacrifice on the cross was in honour of Jehovah rather than his victim. 9:14 spells this out, although in **9:28** Paul correctly said, "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." But Paul did not recognize that Jesus sacrificed himself for us that in so doing he would destroy the source of the evil which threatened to infect all of mankind through the cruelties of the law of Moses and its consequences. An example of this misconception is shown in,

10:28-29 He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishments, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

Most important is the statement in verse 28, "He that despised Moses' law died without mercy . . . ." This should be the final answer to those who mistake Matthew 5:17-18 as in support of the law of Moses rather than as explained in Luke 24:44 discussed in chapter 43.

Here Paul has confused Jesus' sacrifice somehow with Jehovah's covenant with Abraham, with which it certainly had no connection

whatever, threatening cruel punishments of the very kind that Jesus had come to teach these people to no longer want to give, or receive at the hands of Jehovah. Paul's error was due to his erroneous assumption that Jesus was the Son of the God of the Jews, Jehovah, which we know he was not.

11: This entire chapter is devoted to recounting the history of the Jews as told in the Old Testament. In it, Paul tells of "Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son," without any comment objecting to Jehovah's cruelty in doing this to Abraham. As a picture of the great cruelty of these times, the passage 32-38, described in Bible comments as "Sufferings of the faithful (to Jehovah)," speaks:

11:5 By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

This is of interest for two reasons. It is the only place that gives an explanation of the passage in Genesis 5:24, "Enoch walked with God: and he was not." Another interesting aspect of it is the discussion of someone being "translated," a fate which is mentioned only in Samuel 3:10 which spoke of "To translate the kingdom from the house of Saul ...." and in Colossians 1:13 which spoke of Jesus' Father in heaven, "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." Only the latter would seem to apply to Enoch. However, something more than a symbolic transformation would seem to be implied as to Enoch.

The meaning of "translated" her is undoubtedly to be found in the description of the passing of Elijah in ***2 Kings 2:1*** *and* ***11****, which read:*

And it came to pass, when the Lord would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal .... And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.

This would make it appear that "translation" might signify a means of removing a living person from earth without his having to die.

32-38 ... of David also, and Samuel, and of the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might

obtain a better resurrection: and others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth."

Paul then relates this to his ministry by saying

39-40 And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect.

That all this suffering did not end in goodness prevailing in these people shows that the nature of it and its application by the prophets of Jehovah had turned good people into evil doers and haters of each other, thus removing all the goodness from mankind. It was for this reason that Jesus came to undo all these cruel teachings.

Paul incorrectly relates the sufferings of the Jews to sufferings of the Christians

Hebrews 12:6-15

6-8 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? *(note the small "f" in "father")* But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

9-10 Furthermore we have had fathers of our flesh who corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? *(note the small "s" in "spirits," meaning they are not Holy Spirits)* For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness.

11-13 Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them who are exercised thereby. Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.

14-15 Follow peace with all men, and holiness, without which no man shall see the Lord: Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled.

Paul again erroneously assumes that Jesus' Father in heaven is somehow related to Jehovah

Hebrews 12:28-29

Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire.

A more incorrect description of "God" in Jesus' terms is not easily imagined.

The remainder of the Epistle in chapter 13 is a summation of the virtues aspired to in the Christian teachings as he taught it, containing, however, little of Jesus' teachings.

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The Epistle of JAMES

While James understood much of Jesus' teachings, he like Paul and the others was confused as to the origin of Jesus and his Father in heaven.

James reports what he learned from Jesus as to anger

James 1:19-20

Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: for the wrath of man worketh not the righteousness of God.

This is one of the most important lessons of Jesus' ministry, for in this can be found the answers to many of Man's tribulations.

21-25 Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

This good advice would have been truly meaningful had James directed how this should be done.

James warns to not be a respecter of persons

James 2:1-9

1-5 My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: are ye not then partial in yourselves, and are become judges of evil thoughts? Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?

While this is the finest kind of thought to teach, it leaves the impression that poverty is somehow a virtue in itself, which Jesus never meant to be implied.

6-9 But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats? Do not they blaspheme that worthy name by the which ye are called? If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well: but if ye have respect to persons, ye commit sin, and are *convicted* of the law as transgressors.

James confuses Jesus' Word with the Old Testament law of Moses

James 2:10-11

For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

James once again confuses the Old Testament with Jesus' Word

James 2:21

Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?

This tragic misconception as to this act of cruelty by Jehovah was a heritage of James Old Testament background. This is surely at variance with Paul's warning that "No man is justified by the law in the sight of God" in Galatians 3:11 and elsewhere.

James uses the Old Testament customs when healing, forgiving sins universally instead of selectively, instead of Jesus' admonition to those whose unkindness had brought illness upon them to "sin no more."

James 5:13-16

13-14 Is any among you afflicted? let him pray. Is any merry? let him sing psalms. Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord.
15-16 And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

This is the only passage in the New Testament indicating the use of sacrimental oil by the apostles for healing. Only Mark in 6:13, with his accustomed semitic bias, made any mention of Jesus ever having anointed with oil in healing. That this was not intended by Jesus was shown by his many mentions of "Go, and sin no more" showing the importance he placed upon the cleansing of that person's sins as essential to being healed. Only when the person had been sinned against was this omitted.

The reason Jesus was willing to say to some, "Thy sins be forgiven thee," was because the sins of many he healed were the result of the cruelties taught by the Old Testament law of Moses which Jesus categorized in John 10:12 as "the wolf" from whom Jesus had come to save "the lost sheep of the house of Israel," as he described these people in Matthew 15:24. It should therefore be used very sparingly in healing today.

The practice of anointing with oil was purely an Old Testament custom used to signify the imparting of temporal power or leadership in consecrating prophets, priests or kings. The only application it had to healing was as a sterile antiseptic applied to open wounds much as petroleum jelly is used today for burns or for cuts as did the Good Samaritan.

The remainder of this Epistle contains thoughts of James which are not a reflection of Jesus' teachings, nor a contribution to them.

Most scholars are said to identify the author of this Epistle as the brother of Jesus mentioned by Paul in Galatians 1:19 and by Matthew in 13:55, and it is clear he became an apostle after Jesus' death, having been an unbeliever as mentioned by John in 7:5 and Matthew in 13:57.

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The First Epistle of PETER

While Peter was closest to Jesus during his ministry, he was no better informed as to Jesus' origin or the source of his power than were the other apostles. It was not until John wrote his Gospel and Epistles much later, inspired by the Spirit of Jesus, that this knowledge was given them. Consequently, Peter also was confused as to the relationship of Jesus' Father in heaven to the Old Testament God, Jehovah, even though Jesus had explicitly stated that there was no connection whatever, as was told many places in John's Gospel as has been explained elsewhere. This is why Peter often quoted Old Testament words spoken by Jehovah in the erroneous belief that they were Christian sayings.

1:2 Peter's use of the title "*God* the Father" in his salutation reflects his confusion as to the identity of Jesus' Father in heaven. Jesus in John 5:37-38, 6:46, 7:27, 8:54-55, 16:2-3 and 27-31, explicitly disassociated his Father in heaven from the God of the Old Testament, Jehovah, neither did Jesus nor his Father in heaven ever refer to him as "God" at any time. This is only to be expected inasmuch as one of the purposes of Jesus' coming and ministry was to wean the Israelites away from praying to a personal spirit in heaven whom they called "God," and to learn for themselves through Jesus' teachings the things in life which were good and evil and so choose their course accordingly with the help of all the Holy Spirits in heaven whom Jesus called "Our Father who art in heaven." This is why he never mentioned any one name in connection with his "Father in heaven," but referred to him only as his "Father." This error by Peter is one of the unfortunate misconceptions concerning Jesus' Word, which has long confused many and persists to this day, but which must be corrected. Of the 177 times the word "Father" appears in the Gospels, only once, in John 6:27, was Jesus said to have mentioned "God the Father," but even this was in the same verse in which he identified himself as "the Son of man," hence it was clearly a belated insert by others, as was "and to my God, and your God" in 20:17.

1:16 Because it is written, Be ye | Holy; for I am Holy.

This is one of the places where Peter erroneously quoted Jehovah from Leviticus 11:45 in the mistaken belief that it was Christian teaching. Not ever did Jesus or his Father in heaven call themselves "Holy," reserving this appellation for others as in praise of the Holy Spirits.

Peter extends the thought behind the opening of John's Gospel 1:1-5

1 Peter 1:24-25

For all flesh is as grass, and all the glory of man as the flower of | grass. The grass withereth, and the flower thereof falleth away.

But the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you.

When the beginning of the Book of John was translated from the Greek, its meaning was unhappily distorted through mistranslation which arose from the lack of gender in the Greek personal pronouns. Because those who were doing the translating were accustomed to always think in terms of "God" being a personal God, as was Jehovah in the Old Testament, when they came to the third person singular pronoun to translate in a passage discussing "God," they translated it "him," not realizing that the writer had meant "it,", referring to "the Word" and not "God." It is in this sense that Peter has elaborated on John's thought here.

Peter uses the Old Testament to explain Jesus' Word, with two errors

1 Peter 2:1-8

1-5 Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

6 Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.

7 Unto you therefore who believe he is precious: but unto them who be disobedient, the stone which the builders disallowed, the same is made the head of the corner.

8 And a stone of stumbling, and a rock of offence, even to them who stumble at the word, being disobedient: whereunto also they were appointed.

Peter's first quote here in the second paragraph was Jehovah's promise in Isaiah 28:16 to send the "king-like Messiah" he also prophesied in Psalm 2:6-12, but who never came. Peter should have quoted Isaiah 53 which prophesied Jesus correctly. However, Peter's quote in the third paragraph were words taken from Psalm 118:22 which Jesus had used in Matthew 21:42 to show that he would be the one to do in his way that work Jehovah had planned for his Messiah. But the third quote by Peter in the fourth paragraph was misplaced here, for it was taken from ***Isaiah 8:14*** *in which Jehovah warned Israel, "Sanctify the Lord of hosts (Jehovah) himself; and let him be your fear, and let him be your dread. And he shall be for a sanctuary; but for a stone of stumbling and a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem." This surely had no connection to either Jesus or his Father in heaven.*

However, what Peter did entirely interpret correctly was what Jesus meant when he had quoted Psalm 118:22 in Matthew 21:42, for as Jesus used it, the "stone" was not only Jesus, but also all good people who would be falsely oppressed as a result of doing his work. That this "stone" would "become the head of the corner" meant that such people would now be treated well and be welcomed ahead of others in heaven.

5:2 This verse is interesting because of the use of the words, "filthy lucre," one of the five places it is to be found in the Bible. In 1 Samuel 8:3 it is simply "lucre," the only use of it in the Old Testament. Paul used "filthy lucre" in 1 Timothy 3:3 and 3:8; and Titus 1:7 and 1:11.

* * * * *

The Second Epistle of PETER

1:1-12 This consists only of a salutation and an exhortation to seek grace through faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity.

Peter describes his body as his tabernacle

2 Peter 1:13-14

Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me.

This has two important substantiations of Jesus' Word in its true meaning. The first repeats what Jesus told the Jews in ***John 2:19-21*** *when he said,*

Destroy his temple, and in three days I will raise it up ... But he spake of the temple of his body.

The second point of interest is Peter having said that he "must put off this my tabernacle, even as the Lord Jesus Christ hath showed me," for this meant that Jesus had shed his body at the resurrection of his Spirit, just as Peter expected to do. This is of special interest in view of the church held canon in the Apostle's Creed that Christians must believe in "the resurrection of the body" of Jesus, which is a primitive superstition from the days of ancient Egyptian and Jewish beliefs resulting from a lack of knowledge of the nature of the spirit in an effort to explain apparitions.

Peter tells the transfiguration story

2 Peter 1:15-18

This passage would seem at first to confirm the apocryphal story of Jesus' transfiguration on the mountain told of in Matthew 17:1-8, Luke 9:28-36 and Mark 9:2-9, but it is not possible that this could have happened because these were they who had planned to destroy Jesus and his ministry and Jesus' repeated refusals to ever give a sign such as this to those who asked it of him as well as other reasons. As was explained where it appeared in Matthew under "Revisions in Appendix IV," Jesus may well have told Peter of a word given him by his Father in heaven, who dwelt in him in his mind as he told Philip in John 14:7-11, but this would have been by mental telepathy. Then Peter's vivid imagination may well have exaggerated it into this account which in turn was later blown up by others into the story of the transfiguration to attribute to

Jesus what had happened to Moses on mount Sinai in Exodus 34:29-35. This was a spurious effort to associate Jesus with the Old Testament despite his many repeated denials.

Peter's mistaken use of the term "God the Father" may well have been his own, for he repeatedly mistook Jesus to be the "king-like Messiah" Jehovah had planned to send and thus the Son of the God, Jehovah, for which Jesus corrected him as in John 16:28 in chapter 37 and Matthew 16:17 in chapter 18, both futile efforts as always.

Peter refers to Old Testament prophecies of Jesus' mission

2 Peter 1:19-21

We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Spirit.

Many have interpreted this as associating Jesus with the Old Testament teachings, not realizing that Jesus' Father in heaven, as well as Jehovah, also spoke through Isaiah, Jeremiah, Zechariah and a few others of the prophets, sometimes even confronting each other. These account for what have been miscalled "unresolved apparent contradictions" in many places in the Old Testament by interpretors of it through the years. It was therefore prophecies concerning Jesus such as in Isaiah 53 of which Peter spoke here. Jesus called attention to these in Luke 18:31-33 in chapter 26 and 24:27 and 44 told of in chapter 43.

2:1-19 The beginning of this passage warns against the false prophets John had called "antiChrist" in 1 John 2:18-19, and then goes on to mention the cruel punishments of the spirit God, Jehovah, and the fact that "The Lord knoweth how to deliver the godly out of temptations and to reserve the unjust unto the day of judgment to be punished." In this it is not clear whether "The Lord" refers to Jehovah mentioned earlier or to Jesus as a comparison to Jehovah. In either case it is a mixing of the Old and New Testaments in a way more to confuse than to edify, largely due to Peter's confusion as to who Jesus was.

15-16 (cursed children) who have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness; but was rebuked for his iniquity: the dumb ass speaking with man's voice forbad the madness of the prophet.

This amazing account refers to an episode told of in Numbers 22:22-41 which is a tale not easily believed. Nonetheless, such undoubtedly happened, for it is well known that a spirit in a person, such as Jehovah

was in this case, can indeed make someone believe he is hearing a voice elsewhere. Jehovah was not above using devices such as this to frighten and awe his people when they disobeyed him. Balaam was a soothsayer who spoke to the Moabites whom Jehovah used on that occasion.

17-19 These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever. For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error. While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.

This colorful description of the false prophets Peter had been discussing shows well the nature of the danger they are to the undiscerning. It was such as these against whom Jesus also warned in Matthew 24:24 in chapter 31, in his description of how things would be when he would come again.

Peter sums up his warning against evil

2 Peter 2:20-22

For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.

As Peter continues his warning, verse 20 is very reminiscent of the warning Jesus gave in Matthew 12:43-45 in chapter 14, describing the behavior of evil in Man; and verse 21 contains the same lesson Jesus gave his disciples in John 15:22 in chapter 36, concerning those who had refused his teachings, for, "now they have no cloke for their sin."

Peter discusses Jesus' Word as to "The Day of the Lord ... in the last days"

2 Peter 3:1-13

1-2 This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance: that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandments of us the apostles of the Lord and Saviour.

3-6 Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,

and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished.

Peter starts his account of the last judgment told of by Jesus in Matthew 24, pointing out that as the time approaches for it to happen, no one will be expecting it because they will no longer believe that the prophesies of it were true. But this is only because they will have no knowledge that the world of the spirit is older than the present life of Man, earlier mankind having perished by the flood.

7-8 But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.

This therefore is the key to the timing of this prophecy, for it refers to the story of creation in Genesis 1:1-31, 2:1-3. According to Peter, the 6 days required to make the world in the creation story was a prophecy that there would be 6,000 years after the beginning date stated in Genesis, 4,004 B.C., during which Man would struggle to establish his ascendency over himself and his environment. At the end of this time, there would be a time of reckoning in which there would be a measure of relief from their trials and tribulations, when the Holy Spirits of heaven will once again start to take a hand in the course of Man's destiny. This would therefore be expected about 2,004 A.D. This date is stated this precisely only because the beginning date established in the Bible of 4,004 B.C. must have been so stated in order to make this prophecy accurate. No other possible reason for having done this suggests itself. By this reckoning, the "seventh day" would therefore last 1,000 years to approximately the year 3,004, at which time would come "the judgment" and all that Jesus told of in Matthew 24 in chapter 31. There is some reason for believing that this is a true prophecy. Methods of dating this differ by five years.

9-10 The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance.

But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

This dire prophecy is therefore for about the year 3,004 or soon thereafter. The vivid detail of the description of the nature of it strongly suggests that it will be atomically explosive from either terrestial or extraterrestial sources or single source. That the earth will not be entirely destroyed is indicated from the fact that this is said to be a "judgment" from which the good spirits will be granted "eternal life," in the separation of the "sheep from the goats" mentioned by Jesus in Matthew 25:32. This is also predicted by Jesus as he continues:

11-13 Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

This suggests that the good spirits of the world who will be saved by the Holy Spirits through Jesus and his Father in heaven will inhabit a new land, which could mean that part of the earth's upheaval at that time will be volcanic or caused by a shift of the earth's crust creating new continents to be formed as others are destroyed.

Peter exhorts the brethren to therefore be steadfast in Jesus' Word and so grow in grace

2 Peter 3:14-18

14-16 Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless. And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; as also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.
17-18 Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.

This is probably the finest exhortation we could want, and surely one to be lived by.

* * * * *

The Epistle of JUDE

1 Jude begins his Epistle by calling himself "the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father." This is certainly at variance with those who believe that James was Jesus' brother, else Jude would have surely not omitted mentioning Jesus as his brother also when so speaking of James here. The fact that Jude, like Peter, began his Epistle speaking of "*God* the Father" despite the many times Jesus had explained that his Father was not "God" in the passages in John previously cited, shows that Jude was suffering under the same misconception.

5 Speaking of "ungodly men ... denying the only Lord God, and our Lord Jesus Christ," Jude continued with a reference to "... how the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not." Again we see a disciple who devoutly believed in Jesus' teachings but who yet was misinformed as to his origin and the true identity of his Father in heaven. The Jehovah who guided Moses so he would lead the tribes out of Egypt described by Jude here has been demonstrated to be in no way related to the goodness of Jesus' Father in heaven and Jesus' teachings.

9 Jude speaks of an event not mentioned elsewhere

Yet Michael the Archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.

This event is not discussed elsewhere in the Old or New Testaments, although Daniel 10:13, 21 and 21:1 speaks of a Prince Michael who finally was the instrument of saving good people "at the time of the end." Jude's source stems purely from Rabbinical tradition.

14 And Enoch also, the seventh from Adam, prophesied of these sayings, Behold, the Lord cometh with ten thousands of his saints.

This is a quote from Deuteronomy 33:2. The "Lord" in this case, however, was not Jesus but the Israelite God, Jehovah. Jude may have mistakenly confused this with Jesus' prophecy of his coming in Matthew 24:31 and 25:31 in telling of how things will be. The "Enoch" mentioned was described in Genesis 5:19-24.

Jude reveals the source of the remark made by Peter in 2 Peter 3:3

Jude 17-18

But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.

* * * * *

THE SECOND BOOK OF HERMAS, THE SHEPHERD

These books are thus entitled, because they were composed by Hermas, brother to Pius, bishop of Rome; and because the Angel, who bears the principal part in it, is represented in the form and habit of a shepherd. Irenaeus quotes it under the name of Scripture. Origen thought it a most useful writing and that it was divinely inspired; Eusebius says, that, though it was not esteemed canonical, it was read publicly in the churches, which is corroborated by Jerome; and Anathasius cites it, calls it a most useful work, and observes, that though it was not strictly canonical, the Fathers appointed it to be read for direction and confirmation in faith and piety. Jerome, notwithstanding this, and that he applauded it in his catalogue of writers, in his comments upon it afterwards, terms it apochryphal and foolish. Tertullian praised it when a Catholic, and abused it when a Montanist. Although Gelasius ranks it among the apocryphal books, it is found attached to some of the most ancient MS. of the New Testament; and Archbishop Wake, believing it the genuine work of an apostolic Father, preserves it to the English reader by the following translation, in which he has rendered the books not only more exact, but in greater purity than they had before appeared. The Archbishop procured Dr. Grabe to entirely collate the old latin version with an ancient MS. in the Lambeth library; and the learned prelate himself still further improved the whole from a multitude of fragments of the original Greek never before used for that purpose.

The chapter quoted here in this CHRISTIAN BIBLE contains a most powerful lesson as to the true meaning of Jesus' teaching to "forgive your enemy" and "turn the other cheek," as well as "He that loveth his brother abideth in the light." from 1 John 2:8-11. (The Books of Hermas were written about 150 A.D.)

COMMAND V

1 Be patient, says he, and long suffering; so shalt thou have dominion over all wicked works, and shalt fulfil all righteousness.

2 For if thou shalt be patient, the Holy Spirit which dwelleth in thee shall be pure, and not be darkened by any evil spirit; but being full of joy shall be enlarged, and feast in the body in which it dwells, and serve the Lord with joy, and in great peace.

3 But if any anger shall overtake thee, presently the Holy Spirit which is in thee will be straightened and seek to depart from thee.

4 For he is choked by the evil spirit, and has not the liberty of serving the Lord as he would; for he is grieved by anger. When, therefore, both these spirits dwell together, it is destructive to a man.

5 As if one should take a little wormwood, and put it into a vessel of honey, the whole honey would be spoiled; and a great quantity of honey

is corrupted by a very little wormwood, and loses the sweetness of honey, and is no longer acceptable to its Lord because the whole honey is made bitter, and loses its use.

6 But if no wormwood be put into the honey, it is sweet and profitable to its Lord. Thus is forbearance sweeter than honey, and profitable to the Lord who dwelleth in it.

7 But anger is unprofitable. If therefore anger shall be mixed with forbearance, the soul is distressed, and its prayer is not profitable with God.

8 And I said unto him, Sir, I would know the sinfulness of anger, that I may keep myself from it. And he said unto me, Thou shalt know it; and if thou shalt not keep thyself from it, thou shalt lose thy hope with all thy house. Wherefore depart from it.

9 For I the messenger of righteousness am with thee; and all that depart from it, as many as shall repent with all their hearts, shall live unto God; and I will be with them, and will keep them all.

10 For all such as have repented have been justified by the most holy messenger, who is a minister of salvation.

11 And now, says he, hear the wickedness of anger; how evil and hurtful it is, and how it overthrows the servants of God; for it cannot hurt those that are full of faith because the power of God is with them; but it overthrows the doubtful, and those that are destitute of faith.

12 For as often as it sees such men, it casts itself into their hearts; and so a man or woman is in bitterness for nothing, for the things of life, or for sustenance, or for a vain word, if any should chance to fall in; or by reason of any friend, or for a debt, or for any other superfluous things of the like nature.

13 For these things are foolish, and superfluous, and vain to the servants of God. But equanimity is strong, and forcible; and of great power, and sitteth in great enlargement; is cheerful, rejoicing in peace; and glorifying God at all times with meekness.

14 And this long-suffering dwells with those that are full of faith. But anger is foolish, and light, and empty. Now bitterness is bred through folly; by bitterness, anger; by anger, fury. And this fury arising from so many evil principles, worketh a great and incurable sin.

15 For when all these things are in the same man in which the Holy Spirit dwells, the vessel cannot contain them, but runs over: and because the Spirit being tender cannot tarry with the evil one; it departs and dwells with him that is meek.

16 When, therefore, it is departed from the man in whom it dwelt; that man becomes destitute of the Holy Spirit, and is afterwards filled with wicked spirits, and is blinded with evil thoughts. Thus doth it happen to all angry men.

17 Wherefore depart thou from anger and put on equanimity, and resist wrath; so thou shalt be found with modesty and chastity by God. Take good heed therefore that thou neglect not this commandment.

18 For if thou shalt obey this command, then shalt thou also be able to observe the other commandments, which I shall command thee.

19 Wherefore strengthen thyself now in these commands, that thou mayest live unto God. And whosoever shall observe these commandments shall live unto God.

COMMENT: After reading these 19 verses, it is clear that they are indeed the Word of Jesus inspired by his Spirit dwelling in the writer. They confirm that there are other minds dwelling in us in the spirit to influence our thoughts. They are to tell us why Jesus taught us to "turn the other cheek" if need be to avoid causing anger. Paul summarizes these lessons well in **Ephesians 4:26-27** and **31-32.**

Be ye not angry, and sin not: let not the sun go down upon your wrath: neither give place to the devil .... Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another.

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C.C.A.

THE LOST GOSPEL ACCORDING TO PETER

In the valley of the Upper Nile, on the right bank of the river, is the mysterious town of Akhmim. It was called Panopolis in ancient times when it was the capital of the district. The remnants of the monasteries and the ruins of temples mark the intellectual life of a former day.

In 1886, the French Archaelogical Mission excavating in the grave of a monk, came upon a parchment codex. Six years later a translation of this was published in the Memoirs of the French Archaeological Mission at Cairo. Scholars realized for the first time that a striking discovery, possibly of overwhelming importance, had been made. A portion of The Gospel According To Peter appeared to have been restored to the Christian Community after having been lost for ages. But until now, this document has never been made available to the general public.

Such a Gospel was referred to by Serapion, Bishop of Antioch, in 190 A.D.; Origen, historian, in 253 A.D.; Eusebius, Bishop of Caesarea in 300 A.D.; Theodoret in 455 in his Religious History said that the Nazarenes used The Gospel According to Peter; and Justin Martyr includes The Memoirs of Peter in his "Apostolic Memoirs". Thus scholars have always recognized that such a document existed long ago, although its whereabouts and fate were a mystery until the discovery at Akhmim.

While in general the story of the trial and crucifixion that is revealed here follows that of the canonical Gospels, in detail it is very different. This account is freer from constraint; and with the same events between the burial and resurrection of Jesus, it is much more ample and detailed than anything in the canonical tradition.

There are indeed twenty-nine variations of fact between The Lost Gospel According to Peter and the four canonical Gospels. Some of the most important that the reader will note are as follows:

1 Herod was the one who gave the order for the execution.

2 Joseph was a friend of Pilate.

3 In the darkness, many went about with lamps and fell down.

4 Jesus' cry of "My power, my power".

5 The account of how the disciples had to hide because they were searched for as malefactors anxious to burn the temple.

6 The name of the centurion who kept watch at the tomb was Petronius.

7 The prominence assigned to Mary Magdalene.

8 The resurrection and Ascension are here recorded not as separate events but as occurring on the same day.

The Rev. D. H. Stanton, D.D. in the Journal of Theological Studies, commenting on Justin Martyr's ancient testimony, and this present document, says: "The conclusion with which we are confronted is that The Gospel of Peter once held a place of honor, comparable to that assigned to the four Gospels, perhaps even higher than some of them . . ."

The Lost Gospel According to Peter

1 But of the Jews none washed his hands, neither Herod nor any one of his judges. And when they had refused to wash them, Pilate rose up. And then Herod the king commandeth that the Lord be taken saying to them, What things soever I commanded you to do unto him, do.

2 And there was standing there Joseph the friend of Pilate and of the Lord; and, knowing that they were about to crucify him, he came to Pilate and asked the body of the Lord for burial. And Pilate sent to Herod and asked his body. And Herod said, Brother Pilate, even if no one has asked for him, we proposed to bury him, especially as the sabbath draweth on: for it is written in the law, that the sun set not upon one that hath been put to death.

3 And he delivered him to the people on the day before the unleavened bread, their feast. And they took the Lord and pushed him as they ran, and said, Let us drag away the Son of God, having obtained power over him. And they clothed him with purple, and set him on the seat of judgment, saying, Judge righteously, O King of Israel. And one of them brought a crown of thorns and put it on the head of the Lord. And others stood and spat in his eyes, and others smote his cheeks: others pricked him with a reed; and some scourged him, saying, With this honour let us honour the Son of God.

4 And they brought two malefactors, and they crucified the Lord between them. But he held his peace, as though having no pain. And when they had raised the cross, they wrote the title: This is The King of Israel. And having set his garments before him they parted them among them, and cast lots for them. And one of those malefactors reproached them, saying, We for the evils that we have done have suffered thus, but this man, who hath become the Saviour of men, what wrong hath he done to you? And they, being angered at him, commanded that his legs should not be broken, that he might die in torment.

Peter was incorrect here if he was correctly quoted. This was done when Jesus was believed to be already dead.

5 And it was noon, and darkness came over all Judaea: and they were troubled and distressed, lest the sun had set, whilst he was yet alive: (for) it is written for them, that the sun set not on him that hath been put to death. And one of them said, Give him to drink gall with vinegar. And they mixed and gave him to drink, and fulfilled

all things, and accomplished their sins against their own head. And many went about with lamps, supposing that it was night, and fell down. And the Lord cried out, saying, My power, my power, thou hast forsaken me. And when he had said it he was taken up. And in that hour the vail of the temple of Jerusalem was rent in twain.

This account by Peter of Jesus' last words could be the true words so badly misquoted in Matthew's and Mark's gospels.

6 And then they drew out the nails from the hands of the Lord, and laid him upon the earth, and the whole earth quaked, and great fear arose. Then the sun shone, and it was found the ninth hour: and the Jews rejoiced, and gave his body to Joseph that he might bury it, since he had seen what good things he had done. And he took the Lord, and washed him, and rolled him in a linen cloth, and brought him to his own tomb, which was called the Garden of Joseph.

7 Then the Jews and the elders and the priests, perceiving what evil they had done to themselves, began to lament and to say, Woe for our sins: the judgment hath drawn nigh, and the end of Jerusalem. And I with my companions was grieved; and being wounded in mind we hid ourselves: for we were being sought for by them as malefactors, and as wishing to set fire to the temple. And upon all these things we fasted and sat mourning and weeping night and day until the sabbath.

8 But the scribes and Pharisees and elders being gathered together one with another, when they heard that all the people murmured and beat their breasts saying, If by his death these most mighty signs have come to pass, see how righteous he is, . . . the elders were afraid and came to Pilate beseeching him and saying, Give us soldiers, that we may guard his sepulchre for three days, lest his disciples come and steal him away, and the people suppose that he is risen from the dead and do us evil. And Pilate gave them Petronius the centurion with soldiers to guard the tomb. And with them came elders and scribes to the sepulchre, and having rolled a great stone together with the centurion and the soldiers, they all together who were there set it at the door of the sepulchre; and they affixed seven seals, and they pitched a tent there and guarded it. And early in the morning as the sabbath was drawing on, there came a multitude from Jerusalem and the region round about, that they might see the sepulchre that was sealed.

9 And in the night in which the Lord's day was drawing on, as the soldiers kept guard two by two in a watch, there was a great voice in the heaven; and they saw the heavens opened, and two men descend from thence with great light and approach the tomb. And that stone which was put at the door rolled of itself and made way in part; and the tomb was opened, and both the young men entered in.

10 When therefore those soldiers saw it, they awakened the centurion and the elders; for they too were hard by keeping guard. And as they declared what things they had seen, again they see three men come forth from the tomb, and two of them supporting one, and a cross following them: and of the two the head reached unto the heaven, but the head of him who was lead by them overpassed the heavens. And they heard a voice from the heavens, saying, Thou hast preached to them that sleep. And a response was heard from the cross, Yea.

This last description was all Peter's own imagination.

11 They therefore considered one with another whether to go away and show these things to Pilate. And while they yet thought thereon, the heavens again are seen to open, and a certain man to descend and enter into the sepulchre. When the centurion and they that were with him saw these things, they hastened in the night to Pilate, leaving the tomb which they were watching, and declared all things which they had seen, being greatly distressed and saying, Truly he was the Son of God. Pilate answered and said, I am pure from the blood of the Son of God: but it was ye who determined this. Then they all drew near and besought him and entreated him to command the centurion and the soldiers to say nothing of the things which they had seen: For it is better, say they, for us to be guilty of the greatest sin before God, and not to fall into the hands of the people of the Jews and to be stoned. Pilate therefore commanded the centurion and the soldiers to say nothing.

12 And at dawn upon the Lord's day Mary Magdalene, a disciple of the Lord, fearing because of the Jews, since they were burning with wrath, had not done at the Lord's sepulchre the things which women are wont to do for those that die and for those that are beloved by them ... she took her friends with her and came to the sepulchre where he was laid. And they feared lest the Jews should see them, and they said, Although on that day on which he was crucified we could not weep and lament, yet now let us do these things at his sepulchre. But who shall roll away for us the stone that was laid at the door of the sepulchre, that we may enter in and sit by him and do the things that are due? For the stone was great, and we fear lest someone see us. And if we cannot, yet if we but set at the door the things which we bring as a memorial of him, we will weep and lament, until we come unto our home.

13 And they went and found the tomb opened, and coming near they looked in there; and they see there a certain young man sitting in the midst of the tomb, beautiful and clothed in a robe exceeding bright; who said to them, Wherefore are ye come? Whom seek ye? Him that was crucified? He is risen and gone. But if ye believe not, look in and see the place where he

lay, that he is not (here); for he is risen and gone thither, whence he was sent. Then the women feared and fled.

14 Now it was the last day of the unleavened bread, and many were going forth, returning to their homes, as the feast was ended. But we, the twelve disciples of the Lord, wept and were grieved: and each one, being grieved for that which was come to pass, departed to his home. But I Simon Peter and Andrew my brother took our nets and went to the sea; and there was with us Levi the son of Alphaeus, whom the Lord—

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COMMENT: The account of happenings at the sepulchre are highly imaginative and not all of it accurate, as Peter, not there, took others' word for many events they thought they saw there.

The young men "from heaven" were other disciples come to release Jesus' Spirit from the enclosed tomb, because while it remained closed so tightly, it would not have been possible for the resurrection to have taken place. This is because of the very close affinity of the spirit with the earth from which it sprang in its first origin. This is why it is the place where spirits return when they have no one in whom to live and enjoy eternal life.

The darkness described by Peter was a result of a temporary blindness given those at the crucifixion by the Spirits of God to show the effect on them of Jesus' death.

In verse 4, "He held his peace as though having no pain" is a most revealing confirmation of Jesus having been protected from pain while on the cross until death made that Holy Spirit leave and Jesus to cry out. "My power, my power, thou hast forsaken me," as Peter reported in verse 5.

Another confirmation is the role of Mary Magdalene at the tomb which coincides with the corrected interpretation shown in John's account in 20:1-18 in chapter 42.

Finally, Peter attesting to the absence of Jesus' body signifying resurrection of the body is his lack of understanding that it was not his body but his Spirit that was resurrected.

This account by Peter confirms again how little the disciples understood of the things they saw and heard through Jesus at the time of his death. It makes one realize all the more that the only true writing had to have been done subsequent to this, and that Man should look to those who were inspired for the real truth, as Jesus promised.

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C.C.A.

Appendix I

JESUS' ATTITUDE TOWARD THE LAW OF MOSES

A Supplement to Matthew 5:17-18

In presenting Jesus' attitude toward the law of Moses in its true light through his own words and those of others, it is necessary to remember that during this period of his ministry, Jesus was in constant danger of being attacked by the very people he had come to help. Any inference that he disapproved of their laws or customs brought down upon him their great anger and threats of violence against him. Therefore, in teaching them what he wanted them ultimately to know, Jesus often couched his words in terms which would not offend, but which none-the-less carried his meaning to those who would benefit from them. The passage on "to fulfill the law" in Matthew 5:17-18 is a prime example of this, for it contains the entire purpose of his ministry, yet did so in terms which seemed to not disagree with their law and beliefs while actually condemning them. This is equally true of the "great commandment" passage in 22:36-40.

The first key to this is Jesus' use of the word "fulfill" the law, rather than to "teach" or "live by" or "obey" it. By this he meant that he had come to fulfill those prophecies which applied to him, as he explained in Luke 24:44 to confirm what he had told them in different terms in 18:31, that all would know who he truly was and who it was who sought to destroy him and his mission. The prophecies he had in mind were in Isaiah 53 and Ezekiel 34:11-12 as well as Jehovah's threats against him and his disciples when he would come, set forth in the five passages recorded in Zechariah 9:9, 11:12-13; 12:10; 13:6-7 and 14:3-16. It was these latter threats by Jehovah that Jesus meant when he said in Matthew 5:18 "Till heaven and earth pass, one jot or one title shall in no wise pass from the law, till all be fulfilled." Old Testament passages such as these were many times referred to as "the law." This was why Jesus so often explained to his disciples that he allowed so many cruelties to be done to him "that it might be fulfilled that which was spoken by ...." mentioning a prophet or Psalm, as in Matthew 21:4, 26:56, 27:9; Luke 24:44 and John 13:18, 19:24 and 28. Jesus made sure in this way that it would be surely known that it was the temple priests and the followers of Jehovah who were conspiring to destroy him and his disciples, but that he was willing to suffer this in order to save mankind from the evil their teachings had generated. In view of all this, it is hardly likely that Jesus could have been either a product of or have represented cruel teachings such as these or the law of Moses from which they sprang, as his teachings were the exact opposite of them that the Israelites might learn to forsake them.

The second key is that after seeming to approve their law, he went on to tell them in Matthew 5:20 that "except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." When one realizes that these were the temple leaders and men who epitomized all that the law of Moses stood for, we see that Jesus was surely condemning those who followed the law as they did, thus also condemning the kind of people this law produced. He said this again in 23:1-12.

Too few realize that this was the purpose of his parable of The Good Samaritan when he chose "a certain priest" and "a Levite," whose tribe was given custody of the administration of the law of Moses, as too cruel and callous to assist the wounded traveler by the roadside, and that he was well aware that Moses himself was a Levite.

The third key to understanding what Jesus meant is shown by what he had in mind when he used the word "commandment," and what he chose to list as "the great commandment of the law in Matthew 22:36-40." Here Jesus mentioned first revering a "God," but then went on to say that this "God" should be "Thou shalt love thy neighbor as thyself." This is what he meant by "and the second is like unto it." This is also what John tried to explain to us in the passage in his First Epistle 4:7-8 which ended "For God is love." Having selected these two ideas from Deuteronomy 6:5 and Leviticus 19:18 respectively, surely having no previous connection with each other, Jesus summarized his feelings about the law of Moses by closing with, "On these two commandments hang all the law and the prophets." This was another way of saying that if Man will be good to his neighbor and they be kind to each other, there is no need for the rest of the law and they would do well to discard it. Jesus summed this up in **Matthew 7:12** in saying,

Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

This is confirmed in The Acts 15:24 and 21:21 which reflect Jesus' instructions to his apostles forbidding them to teach people the law of Moses and "neither to walk after the customs," even though James and the elders tried to dissuade Paul by making him purify himself as a protection against hostile Jews. While Paul often so placated his Jewish friends, he never accepted the law. In ***1 Corinthians 5:6-7****, Paul wrote:*

Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us.

Jesus used leaven symbolically also to represent the corrupting influences in Man. This was the meaning of his parable in Matthew 13:33 and his explicit explanation to his disciples in Matthew 16:6-12. In each of these "the law" was meant to be understood to be the corrupting

influence in Man. Again this is the meaning of the well known passage ***15:55-57 later in 1 Corinthians:***

O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

This rather remarkable statement by Paul that "the strength of sin is the law" reflects his realization that the cruelty of the law required people to sin in order to avoid a punishment by Jehovah. His giving thanks for "the victory" reflected the awareness by Jesus' apostles of his teaching that cruelty such as this was the cause of most of the troubles of Man and, by causing hurt in others, was therefore a sin in Jesus' terms from which he was saving them. Paul augments this thought in ***Romans 6:12-23,*** *saying in part, in verses 14 and 23.*

For sin shall not have dominion over you: for ye are not under the law, but under grace. What then? shall we sin because we are not under the law, but under grace? God forbid. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness ... for the wages of sin is death (of the spirit); but the gift of God is eternal life through Jesus Christ our Lord.

Again Paul expanded this further in:

7:5-8 For when we were in the flesh, the motions of sins, which were by the law, did work in our members, to bring forth fruit unto death (of the spirit). But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter. What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead.

Surely this could only mean that "the law" taught people to sin, to avoid the punishments exacted by this law.

Immediately following is a passage which at first glance would appear to contradict this, but when the succeeding verses and the rest of the chapter are included with it, the opposite is shown to be true. Verses **9-13** go on to say:

For I was alive without the law once: but when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death (of the spirit). For sin, taking occasion by the commandment, deceived me, and by it slew me. Wherefore the law is holy, and the commandment holy, and just, and good. Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

This and the remainder of this chapter is an adroit exercise in sophistry in logic, a discipline much admired and used by Paul, derived from the Greek philosophers. In it he reasons here the concept that "the law," which is called holy and good and just by Jehovah's followers, can yet produce evil. He points out that this is accomplished by these people blaming the evil upon Man rather than upon the law, ignoring the fact that "the law" teaches Man to do evil to avoid a punishment by Jehovah, which is an entirely untenable position in logic.

In **Ephesians 2:13-15,** Paul explicitly states:

But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us, having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace.

Again in **Galatians 2:16,** Paul wrote,

Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

And in **Galatians 2:21,** he continued,

I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.

In **Galatians 3:10-13,** Paul gave his strongest condemnation of "the law."

For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith *(from Habakkuk 8:4)*. And the law is not of faith: but, The man that doeth them shall live in them *(from Leviticus 18:5)*.

Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree *(from Deuteronomy 21:23).*

In **Galatians 3:24-25** Paul showed why Christians should not obey the law of Moses.

Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster.

And in **Galatians 5:3-6** Paul added, together with verse **9,**

For I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. For we through the Spirit wait for the hope of righteousness by faith. For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love ... A little leaven leaveneth the whole lump.

Finally, Paul reminds the **Galatians in 5:14:**

For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbor as thyself.

In this last word by Paul, we make the full circle back to the original statement commenting on Jesus' words in Matthew 22:36-40, that Jesus declared his definition of "the law" to be that men should love and be good to one another, and that they should make this their "God." This was explained under the "third key to understanding what Jesus meant." Peter explained his reason in The Acts 15:5-11 when he said, "Why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers, nor we were able to bear?"

In **The Acts 6:8-15** is perhaps the most dramatic confirmation of this opposition to the law of Moses and all who taught it, in the martyrdom of Stephen:

Then there arose certain of the synagogue ... and they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council, and set up false witnesses who said, This man ceaseth not to speak blasphemous words against this holy place, and the law: for we have heard him say that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us. And all that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel.

That Luke believed these to be "false" witnesses was due to his misunderstanding some of these things he recorded in The Acts.

Paul summed this up still another way in his Second Epistle to the **Corinthians 3:12-16** when he wrote:

Seeing then that we have such hope, we use great plainness of speech: and not as Moses, who put a vail over his face, that the children of Israel could not steadfastly look to the end of that which is abolished: but their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ. But even unto this day, when Moses is read, the vail is upon their heart. Nevertheless when it shall turn to the Lord, the vail shall be taken away.

In his Epistle to the **Romans 7:1-4,** Paul sharpens further this division he wished to make between the Old and New Testaments when he wrote:

Know ye not, brethren, *(for I speak to them that know the law,)* how that the law hath dominion over a man as long as he liveth? For the woman who hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress; but if her husband be dead, she is free from that law; so that she is no adultress; though she be married to another man. Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.

Here in verse 4 is Paul's explicit declaration that Jesus' sacrifice freed us from the law of Moses and its sinful consequences, and that henceforth it should be considered as something that is dead to all who accept Jesus' offer to free us from it. It was in John 8:32 that he told us, "Ye shall know the truth, and the truth shall make you free," and it was this that Paul meant us to know here. Therefore, when we declare ourselves to be Christians in Jesus' terms, Paul tells us we must never again look to the Old Testament for our lessons to live by. Surely Paul thereby meant us to know that he accepted no one but Jesus to be his teacher.

Therefore, what Jesus meant to tell us was to discard the old ways of "an eye for an eye, and a tooth for a tooth" as taught by the prophets of Jehovah, as he had pointed out in Matthew 5:38, and learn to be good to each other, for if people were to try to fit his Word into the teachings of the Old Testament in any way, it would be as disastrous as trying to use new cloth to patch an old garment, adding in ***Luke 5:36-38,***

... and the piece that was taken out of the new agreeth not with the old. And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish. But new wine must be put into new bottles; and both are preserved.

In expressing it in this way in talking to the Pharisees and some disciples of John the Baptist, Jesus was likening his Word to the wine and his listeners to the bottles; old bottles if they continued in their old ways, but new bottles if they would believe in his Word. He thus ended by pointing out that only if his Word were to be preserved would these people be saved. To this Jesus added sagely in ***Luke 5:39****, "No man also having drunk old wine straightway desireth new: for he saith, The old is better," thereby acknowledging the resistance he knew his Word would meet among the followers of Jehovah. The "bottles" mentioned here should have been translated more accurately as "wineskins."*

In addition to these ten or so places in the Gospels recording Jesus' opposition to Moses' law and all it stood for, and the ample support of them in Paul's Epistles, there are another seventy five passages in which Jesus similarly shows his purpose to be the replacing of these laws and the cruel behavior they created with a new code of conduct that would restore the living from spiritual destruction. These are so many and so explicit that it is difficult to understand the popular inclination to present Jesus' Word as if it were a product of or in keeping with the Old Testament values he so clearly had come to teach us to forsake.

These are to be found in Matthew:

4:1-11 The temptation of Jesus by the devil in which Jesus refused every temptation, of which one was a counterpart to "The Promised Land," which had been offered to and accepted by Abraham and his descendants. This was planned by his Father in heaven, to show the difference between the two philosophies of life so Jesus could point to it later in his teachings, but he never managed to do it before his death. (Luke 4:1-13)

5:17-18 When Jesus stated that "I am not come to destroy the law, or the prophets, I am not come to destroy, but to fulfill," he wanted us to know that he was to fulfill all those prophecies which *concerned him,* as he explained in Luke 24:44. The ones he had in mind were in Isaiah 53 and Jehovah's threats to kill him and disperse his disciples in Zechariah, as he told us each step of the way as he fulfilled them. Earlier in Luke 18:31 Jesus had also established this as his meaning. Galatians 5:14 and Romans 13:8-10 show that Paul understood this.

5:20 "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

5:33-37 "Again ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shall perform unto the Lord thine oaths: but I say unto you, Swear not at all; neither by heaven ... nor by the earth .... But let your communication be: Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil."

Jesus referred here to Jehovah's commandment in Leviticus 19:12, Numbers 30:2, Deuteronomy 6:13, 10:20 and referred to many places elsewhere as in Isaiah 48:1, and Jeremiah 12:16. In the latter, the origin of the practice is revealed when Jehovah threatens to destroy neighbors who must then be taught "to swear by my name ...." In telling them to forsake this, Jesus meant them to know that this practice "... cometh of evil."

5:38-39 "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also ...."

Jesus referred here to Jehovah's commandment in Exodus 21:23-25 expressed again in Leviticus 24:19-20 and Deuteronomy 19:21:

"And if any mischief follow, then thou shalt give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe . . . and thine eye shall not pity."

Surely no more striking difference could be drawn between the laws of Jehovah's people and the teachings of Jesus than this.

5:43-45 "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless tham that curse you . . . that ye may be the children of your Father who is in heaven . . . ."

This ending, "that ye may be the children of your Father who is in heaven," shows that the "Father" of whom Jesus speaks contradicts Jehovah here, which certifies that these two cannot be said to be the same person as so often is taught.

5:46-47 "For if ye love them who love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so?"

In equating these followers of Jehovah with publicans, who were universally scorned for their dishonesty, Jesus condemned their intolerance of outsiders despite the protestations of their teachings that they should "love thy neighbor," for in his teachings they were all neighbors.

6:5 "And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men."

This whole passage 5-15 typified Jesus' attitude toward the Old Testament teachings on prayer, still mistakenly employed by Christians today.

7:22-23 Here Jesus said of those prophets who, at the time of the end, will claim to have prophesied and cast out devils in the name of "The Lord," "Then will I profess to them, I never knew you: depart from me, ye that work iniquity." This shows first that Jesus did not want the Old Testament prophets to call him their "Lord," because he had no part in their teachings; and second, that Jesus considered most of those Old Testament prophets to be workers of iniquity, and not of his teachings.

7:24-27 Jesus said that whoever hears his sayings and does them will be as a man who has built his house on rock. And whoever does not do them will be as a foolish man who has built his house on sand, so that when the wind blows, it will fall. This was his way of pointing out the weakness of the Old Testament teachings in a world filled with evil; and that his word was their only protection against it.

8:4 When healing a leper, Jesus told him to not tell the priest for he would demand a gift as the Old Testament law required, while Jesus' healing was freely given when his teaching was believed. Mispunctuation has corrupted this meaning here and in Luke 5:14 and Mark 1:44 in earlier Bibles for generations.

8:11-12 Here Jesus said again that he was no part of this Old Testament group by saying that those who seek Abraham, Isaac and Jacob in heaven thinking they will be a help to them in the judgment, will find that these three are not in his part of heaven which is only for those who have learned to be good to one another. For that reason, should such people appear there seeking entry, they would be thrown out.

9:14-17 When the disciples of John the Baptist questioned Jesus as to why his disciples did not fast and pray often as did they and the Pharisees, Jesus answered that no one should repair old garments with new cloth "for the new agreeth not with the old" (Luke 5:36) nor put new wine into old bottles, because the new wine would be contaminated and the old bottles would burst. This was his tactful way of saying that his teaching was so new to people such as they, that to try to fit it into the pattern of the Old Testament teachings would be ruinous to it and not help the followers of the old teachings. This again shows that Jesus placed John the Baptist in the same category as the Pharisees because it was well known that John was a reincarnation of Elijah, a cruel prophet as Jesus pointed out in 11:14, 17:12 and Luke 9:54-56 (Luke 5:33-39).

10:6 When Jesus was sending his disciples on their missions, he told them to not go into the cities of the Gentiles, "But go rather to the lost sheep of the house of Israel." Jesus meant to show that these sheep were

"lost" because they had been following Jehovah's teachings that had brought evil to them, causing a fine people to lose their way and to darken their future.

10:41-42 "He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."

This was to point out Jesus' low opinion of the prophets by contrasting them with righteous men and the kindness he was teaching so they would be welcomed in heaven.

11:11 "Among them that are born of women there hath none risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he." (Luke 7:28)

Jesus thus pointed out that while John was well known as a great man in earthly standards, in heaven even the least well thought of was considered better than he. This was again because he had been the cruel prophet Elijah in a previous incarnation as Jesus confirmed in 11:14 and 17:12. This surely showed that Jesus did not consider this John as any advance messenger for him, and that the prophecy in Malachi 4:5-6 was intended to foretell the Messiah Jehovah had planned to send but who was never to come, whom John mistakenly took Jesus to be until he knew who he was.

11:13 This passage was better said in Luke 16:16 when Jesus said, "The law and the prophets were until John (the Baptist): since that time the kingdom of God is preached ...." This surely demonstrates that there was a sharp dividing line between the two kinds of teaching; and that the Old Testament had nothing to do with the teachings of Jesus. It is hard to think of a more definite way of saying that than this passage.

12:5-7 Jesus points out that the temple priests are considered blameless when they profane the sabbath and condemn the guiltless, whereas Jesus teaches mercy and not to allow the persecution of innocent people such as these. Once again Jesus points up the sharp contrast between the unkindness of the Old Testament teachings and his own. (Mark 2:23-28)

12:30 "He that is not with me is against me; and he that gathereth not with me scattereth abroad."

Jesus here pointed out that there is no way to be a follower of his philosophy of living without being completely against the Old Testament teachings; and that there is no middle ground because they were incompatible to each other.

12:31-32 "All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Spirit shall not be forgiven unto men."

In the next verse Jesus said that a word spoken against him will be forgiven but a word spoken against the Holy Ghost shall not be forgiven, "neither in this world, neither in the world to come." The word "Holy Ghost," as elsewhere in this New Testament, always is meant to be truly translated as "The Holy Spirit," meaning the Spirit of God of love of mankind for one another. Thus Jesus was saying that those who continue to espouse the Old Testament teachings that destroy the quality of goodness in Man instead of his Word of kindness and love of one another will not be forgiven this in heaven. Once again Jesus was showing his direct opposition to the Old Testament teachings to be the purpose of his ministry. (Mark 3:28-30)

12:33-34 "Either make the tree good, and its fruit good; or else make the tree corrupt, and its fruit corrupt: for the tree is known by its fruit. O generation of vipers, how can ye, being evil, speak good things?" (Luke 6:43-44)

Once more, Jesus is pointing out that these people, who were taught by those who believed in the Old Testament way of behaving with each other and their neighbors, were the product of teaching which invited evil to develop in them; and it had to such an extent that they had nothing to pass down to their descendants but a corrupt heritage. Further, he pointed out that now, being corrupt, they were in no position to be teaching others how to be better people.

13:17 Jesus tells his disciples that many prophets and good men would have wished to experience what he was giving them to experience in his teachings, wisdom and knowledge of the gifts of heaven, but that they never did receive those gifts that Jesus had to give. This was immediately followed by the parable of the sower in which some seed fell on stony ground and would not take root. This was Jesus' way of saying that the prophets' minds were not healthy soil for goodness to grow in and that this was why they had never been given these teachings of his Father in heaven.

15:7-9 Calling the scribes and Pharisees hypocrites, Jesus speaks well of an Isaiah prophesy about them including the charge that they were, "teaching for doctrines the commandments of men." Jesus was thus agreeing that the doctrines they lived by were the poorer for being the product of men's minds rather than of the kingdom of heaven.

15:11-14 When Jesus was told that the Pharisees were offended by his statement that it was not what goes in but what comes out of the mouth which defiles a man, Jesus answered, "Every plant, which my heavenly Father hath not planted, shall be rooted up. Let them alone: they be blind

leaders of the blind. And if the blind lead the blind, both shall fall into the ditch."

This surely labeled the Old Testament teachings given these people as being without any knowledge of what is good for mankind to live by, and that they would have to be rooted up in order that these people be not destroyed by them.

16:6-12 Jesus warned his disciples, "Beware of the leaven of the Pharisees and of the Sadducees," of which he later said, "How is it that ye do not understand that I spake it not to you concerning bread . . ." and the disciples then understood that "he bade them not beware of the leaven of the bread, but of the doctrines of the Pharisees and of the Sadducees." Surely no clearer denunciation of a way of life and what those people stood for would have been stated. How then could Jesus ever be thought to support or ever been a part of the teachings of these same people, as some are still believing. Jesus here likened the fermentation of the leaven in the bread to the corruption from these doctrines. (Mark 8:15)

16:13-17 When Jesus asked Peter, "But whom say ye that I am?" and Peter replied, "Thou art the Christ, the Son of the living God," Jesus corrected him by saying, "Flesh and blood hath not revealed it unto thee, but my Father who is in heaven."

This meant that it was not the god of the Old Testament, Jehovah, (who had been spoken of as "the living God" by his devoted followers because he was thought to have lived as told by the prophets) but that it was Jesus' Father in heaven who had called Jesus his son. Once again Jesus was saying that he had no connection with the god of the Old Testament. Neither Luke 9:18-21 nor Mark 8:27-29 have rendered this correctly.

16:26 "For what is a man profited, if he shall gain the whole world, and lose his own soul?" (Mark 8:36)

This thought immediately followed his having said, "For whosoever shall save his life shall lose it: and whosoever shall lose his life for my sake shall find it." This was to show that in the past, many things had seemed to have been worth having for which a people's freedom in the spirit had to be paid, thereby losing their soul. It was the truth of this lesson which was one of Jesus' missions to teach these people, but unfortunately it was a lesson they were unwilling to learn.

21:1-9 Jesus' so-called "triumphal" entry into Jerusalem before his crucifixion was to complete Jehovah's threat to ridicule him on that occasion in Zechariah 9:9, as he stated in verse 4.

21:33-46 This is the parable of the wicked husbandmen in which Jesus taught the lesson that goodness was the only way to be saved from the

terrible fate these people were inviting by their cruel behavior to each other. Each time a prophet who believed in this tried to teach it, he was persecuted and often killed. This was the reason for the mention here of "The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing . . . " quoted from Psalm 118:22, for it prophesied that those who were good to each other would ultimately overcome all those who were now cruel to them, but in the spirit, not in the flesh. (Luke 20:9)

Jesus went on to point out that all who would fail to be good and thus fall on this stone, which was Jesus, would be broken because they would have then given their life rather than be saved by his teachings. When the chief priests heard this, and the Pharisees, "they perceived that he spake of them."

This story is a picture of the reason Jesus had to fight for his life every time he sought to teach this lesson on kindness, until he finally had to give his life in order to have it learned.

22:2-13 This is the parable of the feast for the marriage of the king's son in which Jesus, represented by a guest forced to attend the wedding, gave his life without defending himself rather than give his allegiance to a cruel despot, which was meant to represent Jehovah, the God of the Old Testament. This parable has been often misinterpreted.

22:31-33 When Jesus had answered the Sadducess as to the resurrection when there were many husbands to one woman, he went on to once more make the same point he had made in 16:13-17 to Peter by saying, while Jehovah identified himself always as the God of Abraham, Isaac and Jacob, the true God is not the god of the spiritually dead, as they, but of the living. This is not to be confused with references to "the living God," as Jehovah was often called. In this case, it was not God, but people who were being referred to as "the living." This too has often been misunderstood. (Luke 20:27-40)

22:36-40 When Jesus joined two of Jehovah's commandments in Deuteronomy 6:5 to "love thy God . . ." and Leviticus 19:18 to "love thy neighbor as thyself," in a way never thought of before, he showed that the God he had in mind was the second one, by saying, "and the second is like unto it." In this way he showed that his meaning of "God" was not as the Jews' but an entirely new concept: that goodness and love of one another was "God" in Man. By his ending, "On these two commandments hang all the law and the prophets," Jesus meant that no other law was required if these were to be joined. The first five verses of John's Gospel contain this same message.

23:1-8 This passage is replete with references to the poor opinion Jesus held toward those who followed the Old Testament teachings. Speaking of those who, "sit in Moses' seat," Jesus points out, "They say

and do not, . . . they bind heavy burdens . . . on men's shoulders; but they themselves will not move them with one of their little fingers." Also, "All their works they do for to be seen of men . . ." which he had adjured us to not do when we give alms or pray, in 6:1-6. He then went on to say, "But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren." This last is a contradiction of terms, and shows that "even Christ" must have been inserted later, wanting to deify Jesus. The word "Master" meant only a teacher, not a Messiah type leader such as the word "Christ" would signify, being the Greek word for Messiah. (Luke 20:45-47; Mark 12:38-40)

23:13-39 This is Jesus' Powerful condemnation of the scribes and Pharisees in which he attributes most of the sins of mankind to their attitude toward people other than themselves. Recognizing that these two groups were the temple's religious leaders, the full meaning of this attack upon them by Jesus takes on added significance. It underlines once more how uncompromising was Jesus' opposition to the teachings of the Old Testament and those who continued to teach it despite the cruelty it engendered in the minds of the people. This speech encompasses so many thoughts, they are too many to list here. Among them is the usual term of "hypocrites" and the well known allusion to them being like "whited sepulchres."

The list of charges reached its high point when Jesus said in verse 35, "That upon you may come all the righteous blood shed upon the earth, from . . . Abel unto the blood of Zacharias . . . whom ye slew between the temple and the altar."

24:1-2 "There shall not be left here one stone upon another, that shall not be thrown down."

This was said by Jesus as his disciples were showing him the buildings of the temple. In this, Jesus was saying what he planned for the teachings of the Old Testament and all the trappings that went with it, as well as the people who kept teaching it after hearing his Word. (Luke 21:6; Mark 13:2)

26:3-4 In this passage it tells that it was the chief priests and scribes who had headed the conspiracy to kill Jesus. Hardly a word in this New Testament does not attest to this fact, so one wonders how Jesus and his teachings can now be considered to be a continuation of the teachings of such people, which is a view that seems to be still mistakenly held by so many.

26:14-16 When Judas betrayed Jesus for thirty pieces of silver, he was completing a threat made by Jehovah in Zechariah 11:12 to do this should Jesus come, as was pointed out in Matthew 27:9 in chapter 39.

26:30-31 ". . . Then said Jesus unto them, All ye shall be entrapped because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad."

In this Jesus foretells the completion of Jehovah's threat to kill him and disperse his disciples in Zechariah 13:7.

27:19-26 In this passage it describes how the chief priests persuaded the crowd gathered at Jesus' trial to choose Jesus to crucify, rather than free him as had been asked of them by Pilate and others. Jesus therefore could hardly represent the teachings of people such as these as so many would have us believe.

These are similar passages which were mentioned by Luke:

4:25-27 After reading from Isaiah 61:1-2 Jehovah's prophecy, "... recovering of sight to the blind ...," Jesus pointed out that never had Elijah healed anyone, and that Elisha healed none of the many lepers then in Israel except to remove the curse Jehovah had put upon Naaman. After this, Elisha put the leprosy upon his own servant Gehazi.

9:20-22 When Jesus asked Peter, "Whom say ye that I am? Peter answering said, The Christ of God. And he straightly charged them, and commanded them to tell no man that thing; saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day."

This was surely to say that he was certainly no Messiah of the Jewish God, Jehovah, and that his disciples were "commanded" never to infer that he was, as Peter had.

9:51-56 When Jesus was about to go to Jerusalem and the Samaritans refused him permission to pass through their village, two of his disciples said, "Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?" But Jesus turned and rebuked them, and said, "Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them."

This shows the contrast between the methods of the Old Testament prophets like Elijah, mentioned here, whose willingness to use their powers to destroy the lives of those who opposed them had taught men how to be cruel, and Jesus' teachings of strength through kindness and being good to one another in direct opposition to them.

10:25-37 The parable of The Good Samaritan although well known has a lesson in it that is often overlooked. Relatively few have noticed that the two men who ignored the traveller wounded by thieves and left by the roadside were first, "a certain priest," and the other "a Levite," whose tribe was given custody of the administration of the Law of Moses. Choosing these two was Jesus' way of pointing out how callous to the evils of their day were those responsible for the religious teachings of the

Jews. He was well aware that Moses himself was a Levite, so he was thus condemning all they stood for, in contrast to the kindness of the non-Jewish Samaritan, as someone who would be your neighbor to "love as yourself." It was to define the latter that Jesus told it.

11:47-51 Speaking to the lawyers of the temple, Jesus points out here that while they were building sepulchres for the prophets whom their ancestors had killed, it would not wash away the guilt of this crime from their heritage, and that they must one day make recompense for it in heaven. Clearly such people as these had nothing to do with Jesus nor his teachings.

11:52 Jesus said here to the temple lawyers, "Ye have taken away the key of knowledge: ye entered in not yourselves, and them that were entering in ye hindered."

This was Jesus' way of pointing out that it was these lawyers who were misinterpreting the scriptures and thereby actively preventing people knowing their true meaning, and even preventing those who sought it by their own efforts. This was his way of saying that the true cruelty of them was being hidden from the people and that they were entitled to the key to this knowledge. Had this not been in the context of the rest of his speech to these lawyers, the meaning would have been less clear.

12:1-3 Jesus warned his disciples, "Beware ye of the leaven of the Pharisees, which is hypocrisy."

16:14-16 "... The law and the prophets were until John: since that time the kingdom of heaven is preached, and every man presseth into it."

These thoughts were taken from Jesus' lesson in Matthew 11:11-13 pointing out that John the Baptist was a reincarnation of the prophet Elijah. Luke's version, however, adds this reminder that since the arrival of John the Baptist, the people were abandoning the Old Testament teachings of the prophets in favor of Jesus' Word.

17:20-21 Jesus tells the Pharisees, "... The kingdom of God cometh not with observation, neither shall they say, Lo here! or, Lo there! for, behold, the kingdom of God is within you."

Again, Jesus points out that his Father is not to be confused with the God of the Jews who was "seen face to face" in Genesis 32:30 and Numbers 14:14, and that the God Jesus speaks of is always to be found in good people, meaning as explained elsewhere, the quality of goodness and love of one another in Man.

19:1-10 This tells of Jesus' visit to the house of Zacchaeus, a "son of Abraham" and a sinner. When this man repented in a real way, Jesus answered those who had criticized his entering into such a house by saying, "This day is salvation come to this house, forsomuch as he also

is a son of Abraham. For the Son of man is come to seek and to save that which was lost."

Here again, Jesus gave the Israelites the connotation of being a lost people because of their attributes of taking on qualities that were conducive only to their own ultimate destruction as a people. Since Jesus knew that it was the teachings of the Old Testament which had engendered this situation, it was this which Jesus had come to eliminate and heal, by teaching them to replace their vengefulness and unkindness to each other with all the loving kindness he could give them. Jesus would therefore hardly be a representative of teachings which had resulted in destroying a fine people.

These are similar passages to be found in John:

1:18 John tells us "No man hath seen God at any time . . . ."

This demonstrates that the God Jesus speaks of is not Jehovah, the God the Jews worship who was "seen face to face" in Genesis 32:30 and Numbers 14:14, and "who stood with him there" in Exodus 34:5, speaking of Moses. Jesus again states this truth in 6:46 and 14:7-11 when he explains to Philip his Father "dwells in" him, whereas Jesus meant us to teach ourselves that "God is love," as in 1 John 4:7-8..

4:10-14 "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. . . . Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life."

In the Gospel of John in a number of places, the term "living water" is used to mean the gift of the Holy Spirit to those who would believe in and live by Jesus' Word, as here in verse 10 and later also in 7:38 where it is explained to be just this. Thus in speaking to this woman of Samaria, Jesus was directly comparing his teachings with those of the Old Testament prophets, his to bring everlasting life, and Jehovah's drawn from Jacob's well to result only in spiritual death, for it left people still thirsty for a true Word to live by.

4:20-33 "Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him."

Here is a direct statement that the God of Jacob, who was renamed "Israel" by Jehovah, is not Jesus' Father in heaven, nor to be worshipped in the same way.

5:16-18 "And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day. But Jesus answered them, My Father worketh hitherto, and I work. Therefore the Jews sought all the more to kill him ...."

Here Jesus shows that he and his Father in heaven are in direct contradiction to Jehovah and the law of Moses that made any work on the sabbath a capital offence.

5:37-38 "And the Father himself, who hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. And ye have not his word abiding in you: for whom he hath sent, him ye believe not."

Jesus was pointing out here that it was not his Father in heaven who was referred to in Exodus 6:2-3, "And God spake to Moses, and said unto him, I am the Lord: and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name Jehovah was I not known to them." In this speech, Jehovah was stating that he had both spoken and appeared to these people, as well as spoken to Moses and the other prophets.

Similarly, Jesus meant them to know here that neither was it his Father in heaven who was referred to as having been "seen face to face" in Genesis 32:30 and Numbers 14:14; nor "And the Lord spake unto Moses, as a man speaketh unto his friend" in Exodus 33:11; nor "And the Lord descended in the cloud, and stood with him there" in Exodus 34:5; nor "we have heard his voice out of the midst of the fire" in Deuteronomy 5:4 and 5:24.

6:27 "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath the Father sealed."

The meat "which endureth unto everlasting life" was of course Jesus' Word, which he compared to the Old Testament teachings as "the meat which perisheth. For him hath the Father sealed" meant that only Jesus was given The Word by his Father in heaven, and that they never were to be had through the Old Testament prophets.

6:31-33 "Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he who cometh down from heaven, and giveth life unto the world."

In this Jesus was equating himself with what he called "the bread of life" because his Word gave mankind the means of eternal life. He contrasted this with Jehovah's manna that fed only the body. Here also Jesus separates himself sharply from the teachings of the Old Testament in the same explicit terms he used in speaking to the woman of Samaria at Jacob's well in 4:10-14. His reference to heaven in this passage is meant to signify where the good spirits dwell, and that the manna that Moses gave did not come from there, meaning that Jehovah was not a source of the goodness that insures eternal life.

6:45 "It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me."

Jesus meant that "God," in this case Jehovah of the Old Testament, had promised in Isaiah 54:13 to teach everyone, but only those whose lessons were learned through Jesus' Word given him by his Father in heaven would be helped by Jesus. This again emphasizes that those who cling to the teachings of the Old Testament will not be helped by Jesus nor his Father in heaven.

6:47-50 "He that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die."

Jesus' use of bread in this context was in order to relate it to the manna given to Jehovah's people in the Old Testament story in Exodus 16:15 and 35. This was his way of showing that while the Old Testament teachings finally caused spiritual death, Jesus' Word would give them "everlasting life."

Note also Jesus' use of the word "**your** fathers" and not "our fathers," again showing that he wanted it made clear that he was not of their people nor thus, of course, a descendent of Abraham, as so many would have us believe.

6:51 "I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world."

This was Jesus' way of explaining that he as a person was not only "The bread of life" in the form of his Word, but was also to be a sacrificial offering on the altar of Jehovah of the Old Testament, so he would be killed instead of all mankind. His death in this manner was to dramatize the cruelty of the Old Testament teachings of "an eye for an eye" in contrast to his own "love one another."

7:28-29 "Ye both know me, and ye know whence I am, and I am not

come of myself, but he that sent me is true, whom ye know not. But I know him: for I am from him, and he hath sent me."

Once more Jesus made sure his listeners would know that his Father in heaven was unknown to them so they would understand that he had no connection with their spirit God, Jehovah, of the Old Testament teachings.

7:37-39 "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, whom they that believe on him should receive: for the Holy Spirit was not yet given; because that Jesus was not yet glorified.)"

The key to understanding this passage is to know to what scripture Jesus referred when he stated, "He that believeth on me . . . . out of his belly shall flow rivers of living water." Jesus referred to Jeremiah 2:13 in the passage beginning with verse 9, in which the Father in heaven who later was Jesus' teacher had revealed that the Holy Spirit had been lost to them when they had forsaken him. This is what was meant in that verse by "they have forsaken me the fountain of living waters." In saying, "and hewed them out cisterns, broken cisterns, that can hold no water," it was meant that these people had, instead, worshipped a God who could not help them. This meant that they had replaced the givers of Jesus' teachings with Jehovah but that the Holy Spirit would never be in Jehovah. As can be seen, "living water" means the Holy Spirit. Thus, the broken cistern "that can hold no water" meant the spirit God, Jehovah, who could not contain the Holy Spirit.

This shows again Jesus' great capacity for masking his meaning so that there would be no reason for his listeners to object until they had time to figure it out. Later, Jesus was far more specific, as will be seen in Matthew and Luke as well as in John.

8:12 "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."

Jesus said here that his teachings were the light by which to see the path to everlasting life; and that if they were not followed, in place of their present Old Testament teachings, there would be no chance of such a blessing being given them. There was no clearer way he could have said that the Old Testament teachings would keep them in darkness and that his would bring them back into the light. In this he was firmly stating that his teachings had no connection whatever with those of the Old Testament. Jesus used this same simile again in 11:9-10 and 12:35-36.

8:19 "Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also."

This is another of the many occasions Jesus made clear he was of none of their spiritual heritage nor of their teachings. His last statement meant his Father dwelt in him, as he explained to Thomas and Philip in 14:6-11.

8:25-27 "Then said they unto him, Who art thou? And Jesus saith unto them, Even the same that I said unto you from the beginning. I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things I have heard of him. They understood not that he spake to them of the Father."

This says that as soon as they would be willing to look to Jesus for their teachings, instead of the Old Testament, they would then discover that he had been telling only truth, and that it was indeed his Father in heaven who did all his works and who was his teacher, and not their God, Jehovah. Verse 27 shows again that his Father in heaven was unknown to them.

8:47 "He that is of God, heareth God's words. Ye therefore hear them not, because ye are not of God."

Jesus was talking here to people who had said they were children of Abraham. Thus, he was saying that Abraham's people were not "of God" as Jesus taught "God" to be, but were followers of the spirit of God, Jehovah, of the Old Testament. This was because they were not willing to follow the teachings of Jesus to "love one another," but instead, were cruel to each other. To Jesus "God" was Man's love of one another that he taught should replace the worship of a personal god such as Jehovah, as explained in 1 John 4:7-8. John in his 1st Epistle 4:5-6 also expresses this thought.

8:54-55 "Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God: yet ye have not known him: but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying."

In this passage is the incontestable statement by Jesus that his Father in heaven is not the God of the Jews, Jehovah of the Old Testament. There is no other way to interpret this passage. In the face of this, it is impossible to see how anyone could believe otherwise, yet many mistakenly still try to connect Jesus with the Old Testament as if he were a product of it in some way, and a son of this spirit God, Jehovah who taught "an eye for an eye" Jesus told us to forsake.

9:31 "Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth."

Here we see that the God of Israel had no concern for sinners, in contrast to Jesus' Father in heaven who sent him to save them. This is another reason for knowing that Jesus was in no way a product of that God or his teachings.

10:7-11 "Then said Jesus unto them again, Verily, verily I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep."

Here Jesus was clearly referring to all the prophets who had come before him in the Old Testament as having been the thieves and robbers of his sheep, destroying many. Those who "did not hear them" were those who preferred the life of goodness to one another and refused to follow the teachings of the prophets of those days. This same comparison was made by Jesus in Luke 9:54-56 when his disciples heard that the Samaritans would not let them pass through on their way to Jerusalem and asked Jesus, "Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? But he turned and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them. And they went to another village."

10:11-14 "I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catches them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine."

When Jesus referred to "an hireling," he meant the Old Testament spirit God, Jehovah, because of his "covenant" with Abraham "to be a God unto thee, and to thy seed after thee," for which Abraham and his seed were to receive "The Promised Land" as an "everlasting possession" as Jehovah put it. This is described in Genesis 17:4-14.

When Jesus referred to the "hireling" fleeing when the wolf came, this was because Jehovah's record was similar to this when he had refused to continue to be their God when their sins became too much for him to control. This behavior of Jehovah is described in Hosea 1:9-10 and 5:15; and in Amos 8:11-12.

10:39-42 "Therefore, they sought again to take him: but he escaped out of their hand, and went away again beyond Jordan into the place where John at first baptized; and there he abode. And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true. And many believed on him there."

That John the Baptist finally understood who and what Jesus truly was is evidenced here, despite Jehovah's prophecy to send Elijah as his messenger in Malachi 3:1 and 4:5-6, and that John the Baptist was said

by Jesus in Matthew 11:14 and 17:12 to have been Elijah reincarnated. That John was not given power to do miracles is significant, and shows that there was no great power in heaven behind him as might have been expected by the prophecy in Malachi. This was because in the meantime, Jehovah's relations with the Israelites had been subject to so much trouble they were finally severed completely after he had threatened to "smite the earth with a curse" in his last recorded words that ended the Book of Malachi in 395 B.C.

11:9-10 "Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because there is no light in him."

This is the same simile Jesus used in 8:12 and 12:35-36 to signify the difference between the consequences of his teachings and those of the Old Testament, as the difference between day and night, or walking in the light or walking in the dark.

11:49-53 "And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people . . . Then from that day forth they took counsel together for to put him to death."

This shows the cold hearted way those Jews whom Jesus had come to teach kindness sought to undo his ability to teach it and to kill him. The fact that it was the high priest who headed these activities against Jesus shows that it was those in authority in the temple who were behind it, and that it had been the Old Testament teachings that had taught them to be this cruel. This surely demonstrates that Jesus had nothing to do with teachings like these, nor with those who had been responsible for them.

12:9-11 "Many people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead. But the chief priests consulted that they might put Lazarus also to death; because that by reason of him many of the Jews went away, and believed on Jesus."

This shows how maliciously against Jesus were those who had been taught by the Old Testament teachings. Surely neither Jesus nor his Father in heaven had anything to do with cruelty such as this.

12:12-15 "Behold, thy king cometh, sitting on an ass's colt."

"On the next day many of the people that were come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm trees, and went forth to meet him, and cried, Hosanna: blessed is the king of Israel that cometh in the name of the Lord. And Jesus, when he had found a young ass, sat thereon; as it is written, Fear not, daughter of

Sion: behold, thy king cometh, sitting on an ass's colt. These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things **unto** him."

This is one of the most misunderstood passages in the Bible, because Jesus was not seeking to be modest when he entered Jerusalem astride an ass, as most churchmen seem to believe, but to fulfill a ridicule of him prophesied to have been planned for him should he seek to be a teacher for other than Jehovah. This is told in Zechariah 9:9. In most of the instances where Jesus stated that he was doing something "to fulfill the prophecy of . . . . ." it was because it had been foretold that he was to be destroyed in his efforts to be his own teacher instead of that of the Old Testament prophets, as the Messiah Jehovah had planned to send had been expected to be in the days when these prophecies were made.

As has been well established by Jesus' own words in other passages, Jesus was forced to absent himself a number of times to avoid those who would have proclaimed him their king, seeking to fulfill Jehovah's prophecy of a king-like Messiah, which Jesus was surely not. The reason he was willing to seem to fulfill the rest of this prophecy as to the ass's colt, as on other similar occasions, was so that there would never in the future be any doubt as to who it was that was responsible for the attempts to destroy his mission and his person. As is evidenced throughout this Testament, it was the priests in charge of the temple teachings of the Old Testament prophets who headed the conspiracy to destroy Jesus and his teachings.

That this was intended to be the message of this passage is to be found in its ending, "and that they had done these things **unto** him." Therefore these things, as had been prophesied, had been done **to** him and not "for" him, as most churchmen seem to interpret this passage. This was because Jesus was the "Suffering Messiah" sent by the Holy Spirits of our Father in heaven, and not the "king-like Messiah" who had been promised by Jehovah but who never came. As it was only within five days following this that these same people had chosen Barabbas and Jesus was tried, convicted, crucified with KING OF THE JEWS derisively on his cross, and buried, it is hardly likely that in his "triumphal entry" Jesus had been hailed as "King" in anything but derision.

12:31-33 "Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me. This he said signifying what death he should die."

This was the beginning of Jesus' cleansing process by first eliminating all those who could undo the results of his having cleansed the spirits of those who were willing to live by his teachings. The first of these was "the prince of this world," who could be only those whose teachings had caused evil. It was these teachings that Jesus had come to reverse, so Man then could enjoy eternal life and not the spiritual death then being

suffered, because of their many cruelties to each other which resulted from their old teachings.

12:35-36 "Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them."

This is the same simile Jesus used in 8:12 and 11:9-10 to emphasize the difference between his teachings and those of the Old Testament as between day and night. His statement here was that when he would die, there would be no one to help them to know the way to eternal life beyond what he had already told them, meaning that there was no one in the Jewish temple who could teach his word, for their teachings would bring them only darkness.

13:18-22 When Jesus quoted Jehovah's threat to have him betrayed by a friend, taken from Psalm 41:9, he also explained that he did this "that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me."

13:33-36 "Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you. A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall men know that ye are my disciples, if ye have love one to another. Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards."

Once more Jesus pointed out that his disciples cannot hope to ascend to his level of heaven without further knowledge of his teachings. Whenever they would attain the necessary level of goodness as Jesus taught it, Jesus told them here at the last supper that they would then indeed follow him to his part of heaven when in the Spirit at their death, as they are now, without doubt. Jesus confirmed this in his frequently quoted statement in 14:1-4, where he again showed how his Father differed from the God of Israel. When we consider that these were his faithful disciples to whom he spoke, it seems strange that so many in today's world should believe themselves worthy to be with him solely upon their own declaration of readiness.

14:1-3 "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many places for good people to lodge: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

The altered translation of verse 2 is in keeping with the traditional "In my Father's house are many mansions," as it could be said to mean places where people would live comfortably, but the true meaning is to show that where Jesus is there will be a place for all who want him to be with them and that his Father lives there in that part of heaven. In his benediction to his disciples at the last supper, told in 13:33-36, Jesus also alluded to this promise. The improved translation has been given with this in mind: that we should know just what Jesus is offering us.

This shows that his Father was never intended to be thought of as God nor was Jesus meaning to be, for such would never invite any who would seek it to live in his home as one of them. For the "God" mentioned in the first verse was, in the minds of his audience, the God of the Jews, Jehovah, who had no such place to invite them into, thus showing them the real difference between their God and Jesus' Father in heaven.

14:6 "I am the way, the truth, and the life: no man cometh unto the Father, but by me."

This was to say that "the way" to his Father could not be found by the priests, nor the prophets, nor any followers of them, but only by Jesus, showing how sharply he separated himself from these people, as he did elsewhere.

14:30-31 "Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do."

This refers to Jesus' prophecy in 12:31-33 that "the prince of this world" would be cast out, but adds this time that he must prepare for this work by not talking to his disciples lest they be endangered.

The most telling word in this was Jesus' assertion that this prince, known to have been the Old Testament teachers as has been explained elsewhere, "hath nothing in me" followed by "but that the world may know that I love the Father; . . . ." Surely this flat declaration of independence from Jehovah can hardly be misunderstood, for it seems clear that its only purpose was to show that his "Father" was not Jehovah.

15:20-21 "Remember the word I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me."

In preparing his disciples to be persecuted, Jesus again points out the fact that he had emphasized so many times before, that the Jews did not know his Father in heaven. This clearly means once more that his Father in heaven had no connection with their God of the Old Testament, Jehovah. Jesus repeated this same thought in 16:2-3.

15:25 "But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause."

In citing this passage from Psalm 69:4 of the Old Testament, it is particularly noteworthy that Jesus described this Psalm as having been written in "their" law, and not "the" or "our" law. This again shows that Jesus had no connection with these laws of the Jews from the Old Testament as they had been taught by Jehovah.

16:2-3 ". . . They shall put you out of the synagogues: yea, the time cometh that whosoever killeth you will think that he doeth God's service. And these things will they do unto you, because they have not known the Father, nor me."

Here again is a firm statement that Jesus expected that his disciples would be murdered by the Jews who would do so in the name of their God, Jehovah. Once more Jesus makes the flat statement that "they have not known the Father, nor me," to show that his Father in heaven had no connection with their spirit God of the Old Testament, Jehovah.

16:8-11 "And when he (the Comforter) is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believed not on me; of righteousness, because I go to my Father; and ye see me no more; of judgment, because the prince of this world is judged."

This was to complete the thought Jesus began in 14:30-31 and which was commented upon fully under that heading just above. This work was entirely accomplished by Jesus' Father in heaven and not by Jesus, because only those in the Spirit can do this work.

16:27-31 "For the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father."

The most important part of this passage is the revelation that, even up to this moment in their experience with Jesus, his disciples still believed that he "came out from God," meaning the God of the Old Testament, Jehovah. In the next sentence, Jesus quickly corrects this wrong impression by saying, on the contrary, "I came forth from the Father" and "go to the Father." Then to continue,

"His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. Now we are sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. Jesus answered them, Do ye even now still believe that?"

Again, this detailed conversation showed how impossible it had been for Jesus to cause his disciples to comprehend what he was telling them, that they still retained their mistaken belief that Jesus had "come forth

from God," even after he had only just explained, in correcting them, "I came forth from the Father." and not from God.

The translation of the next verse, 31, mistakenly assumes that the disciples were correct, even though a correct use of the Greek word for "now" equally means "even now." Thus, what Jesus was actually saying here was, "Do ye even now still believe that?" meaning, even after all the effort to explain it to be not true? This kind of mistranslation error is to be expected when those doing it do not understand the content, as was so clearly true in this instance.

19:23-24 When the soldiers cast lots for Jesus garments at his crucifixion, John explained that this completed Jehovah's threat against Jesus in Psalm 22, "that the scriptures might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots."

19:28-30 When Jesus on the cross was given "a sponge (filled) with vinegar" and (they) "put it to his mouth" when he had murmured he was thirsty, John tells us that Jesus set this in motion by saying, "I thirst," that the scriptures might be fulfilled. Thereby was Jehovah's threat against Jesus in Psalm 69:21 completed.

That the true meaning of Jesus' Word has not been preserved is evidenced by the many changes that have been made from his original intent, by those in whose hands it finally was placed for safekeeping. The erroneous deification of Jesus and his Father in heaven and a Trinity concept of "God" unknown to Jesus made doctrine at the Council of Nicaea in the year 325, and the insertion of apocryphal stories such as the virgin birth, the annunciation to Mary, and circumstances surrounding the birth of John the Baptist, the circumstances surrounding the birth of Jesus and the contrived geneology tables of Jesus' supposed ancestors in Matthew and Luke were among the most damaging of these changes. In addition, a number of spurious glosses promoting a bias which contradicts the main body of Jesus' Word found their way into the texts, some of which have unfortunately been seized upon by the church as important dogma to the detriment of the truth. This kind of adulteration also seems to have been the fate of a number of other teachings of the past. Hinduism's 33 million gods, Buddha and associated gods, Zoroaster's Ahura Mazda and posthumously added gods all began as simple dualistic teachings of good versus evil with no mention of "God" or gods until after the teachers' death, when they were all deified contrary to the original teachings, just as has also unfortunately happened to Jesus' Word. Judiasm, on the other hand, began with a very

powerful spirit in the spirit world telling Abraham, ". . . I will be a God unto thee," who promised to protect his people from their enemies and to direct their lives as to good and evil according to his definition of them, which unfortunately taught them cruel behavior toward their enemies and finally to each other. Far from being a product of such teachings, as the Councils of Nicaea and Trent would have had us believe, it was from this and the cruel laws which followed it that Jesus came to save them. Thus, just as Jesus warned in the passage in Luke 5:33-39, the wine of his Word has indeed been contaminated and the bottles broken through failure to heed this warning so explicitly given us.

It is because Man has yet to learn this lesson that it is necessary for a person like Jesus to appear again on earth, in whose mind will reside the Spirit of Jesus as his teacher. When this happens, a great deal more of the knowledge which flows from Jesus' Word, and which Man was intended to know, will then be given us. It is in this manner that the Holy Spirits who are the Spirits of God, whom Jesus taught us to know as "Our Father who art in heaven," will seek for at least the third time to teach mankind the lesson he has so far refused to accept, in the hope that this time he may learn to increase his quality of goodness, and so live in peace with his neighbors and know the meaning of eternal life.

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Appendix II

THE OLD TESTAMENT PROPHECIES OF THE TWO MESSIAHS

There has long been confusion and controversy over the many different ways the Old Testament described "The Messiah" in the numerous prophecies concerning him told of by the prophets. Some of these pictured him as a "king-like Messiah" who would rule as a temporal leader as well as spiritually, and who would win back Jerusalem from Israel's enemies and otherwise help them conquer all who opposed them. Others of these told of a "Suffering Messiah" who would lead the Israelites away from the "eye for an eye, and a tooth for a tooth" rule of law taught them by the law of Moses that had brought about a cruel way of life for these otherwise peaceful and kind people. This latter Messiah would teach them to love one another and be kind, tolerant and forgiving of those who were unkind to them. Because all these prophecies were believed by the early church to have been given the prophets by the God of the Old Testament, Jehovah, or Yahweh as the Jews name him, the official dogma was established on the assumption that these contradictory qualities were said to reside in the same Messiah and that Jesus represented their fulfillment. However, we find by a closer examination of all these prophecies that they referred to not one but two promised Messiahs offered by opposing forces in heaven through the prophets who spoke for them.

The great difference between these two Messiahs become evident when the two sets of prophecies are compared. The first group of about 32 speak of the "king-like Messiah" familiar to us in hymns and formal prayers as "Christ our King, the word "Christ" meaning "Messiah," any Messiah." These can be said to prophesy the one promised by Jehovah in order to teach obedience to his many oppressive laws that sprang from the cruel teachings of the law of Moses; but who never came.

The second group of about 20 speak of an entirely different kind of "Suffering Messiah" who would guide these people away from the cruelties of their former religious teachings. Jesus of Nazareth was the fulfillment of these.

The Prophecies of The Two Messiahs

Jehovah's The "King-like Messiah"

Malachi 3:1

* Zechariah 3:8
* 6:12-13
9:10-14

‡ Micah 5:1-2

Ezekiel 34:20-31

* Jeremiah 23:5-6
* 33:15

Isaiah 2:3
\# 8:13-16
9:6-7
* 11:1-10
\# 28:16-17
32:1-3
35:4-6

Isaiah 40:10-11
42:6-7
52:13-15
55:1-5
† 61:1-2
66:18

Psalms 2:6-12
8:6
22:22-31
24:7
45:6-7
50:3-6
‡ 72:6-15
78:1-3
110:1-7
132:11

2 Samuel 7:12

Jesus, ie. The Holy Spirit's The "Suffering Messiah"

Zechariah 9:9
11:12-13
12:10
13:6-7
14:3-11

Ezekiel 34:11-19

Daniel 7:13-14
9:24-26

Isaiah 7:14
29:13-16
42:1-4
49:1-6
49:7-12
50:4-6
53:all

Psalms 22:1-21
34:20
41:9-10
69:21
\# 118:22-24

* These speak of "THE BRANCH" meaning, of the line of David. This identifies it as Jehovah's Messiah because Jesus proved he was not of the line of David in Matthew 22:41-46, which was the heritage Jehovah had often promised for his Messiah.

The "stone" promised by Jehovah in Isaiah 8:14-16 and 28:16 was fulfilled by Jesus in Psalm 118:22-24, as he explained in Matthew 21:42-44.

† The promise by Jehovah in Isaiah 61:1-2 was fulfilled by Jesus in Luke 4:16-28, but purposely in different words than Jehovah had used.

‡ This prophecy by Jehovah that his Messiah would emerge from Bethlehem in Micah 5:2 together with the words in Psalm 72:8-10 inspired the apocryphal story of the birth of Jesus having taken place in Bethlehem, because of the strong desire to have Jesus fulfill this prophecy long after the fact. That Jesus was actually born in Nazareth and not Bethlehem is strongly indicated in John 7:41-42 by people denying him to be Jehovah's Messiah who was thus expected to emerge from Bethlehem which they said Jesus did not.

Prophecies of the "King-like Messiah"

These then are the ways the Messiah promised by Jehovah was reported in the prophecies of the prophets and Psalms:

Malachi 3:1-3

Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness.

This can hardly be said to describe the kindness and gentleness of Jesus in all his teachings, nor would Jesus allow "offerings" to be made to him.

Zechariah 3:8

Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth my servant the BRANCH.

The reference in this prophecy and four others to the BRANCH is to signify that the heritage of this Messiah would be in the line of David. There are many reasons for knowing that this could not have been Jesus, who proved in his own words in Matthew 22:41-46 that he could not be "a son of David" as had been said of him. First we see that David was not above stealing another man's wife, Bathsheba told of in 2 Samuel 11:1-5, and subsequently sending her husband, Uriah, where he would be sure to be killed in battle, described in detail in the verses that followed. Also we see that in wooing another wife, Michal, the daughter of Saul, he not only was glad to supply the "100 foreskins of Philistines" as a dowry for her hand but volunteered to supply 200 foreskins, thereby killing twice as many Philistines as had been asked of him. This quality and his reputation for "slaying Philistines by the thousands" are hardly a heritage from which a Jesus of Nazareth would ever come. David's wooing of Michal is told of in 1 Samuel 18:20-29.

Zechariah 6:12-13

And speak unto him (Joshua), saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name is The BRANCH;

and he shall grow up out of his place, and he shall build the temple of the LORD. Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both.

This clearly places the kingly crown upon this prophesied Messiah promised by Jehovah who was to be of the line of David, which we see could not have been the heritage of Jesus who in John 6:15, "when Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone." This was after his miracles had awed the Jews who thereupon mistook him for the "king-like Messiah" that had been promised them by Jehovah in these prophecies.

Zechariah 9:10-14

And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak peace unto the heathen: and his dominion shall be from sea even to sea, and from the river even to the ends of the earth. As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water. Turn you to the stronghold, ye prisoners of hope: even to day do I declare that I will render double unto thee; when I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man. And the LORD shall be seen over them, and his arrow shall go forth, as the lightning: and the Lord GOD shall blow the trumpet and shall go with whirlwinds of the south.

This prophecy is a confusing one inasmuch as it follows another in verse 9 that foretells the persecution of the other Messiah, who would be Jesus, by ridiculing him as he enters Jerusalem for his crucifixion. This is what Jesus meant by his reference to it in Matthew 21:2-3 and Matthew's quote of Zechariah 9:9 in 21:5. Here we have a direct contrast between the two Messiahs and their respective sponsors opposing each other in the same chapter here.

Micah 5:1-2

Now gather thyself in troups, O daughter of troups: he hath laid seige against us: they shall smite the judge of Israel with a rod upon the cheek. But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.

This prophecy by Jehovah that his Messiah would emerge from Bethlehem together with the words in Psalm 72:8-10 inspired the apocryphal

story of the birth of Jesus having taken place in Bethlehem, because of the strong desire by the early church to have Jesus fulfill this prophecy long after the fact. That Jesus was actually born in Nazareth and not in Bethlehem is shown in John 7:41-42 by people denying him to be Jehovah's Messiah who was expected to emerge from Bethlehem, which they said Jesus did not.

Ezekiel 34:20-31

20-25 Therefore thus saith the Lord GOD unto them; Behold, I, even I, will judge between the fat cattle and between the lean cattle. Because ye have thrust with side and with shoulder, and pushed all the diseased with your horns, till ye have scattered them abroad; therefore will I save my flock, and they shall no more be a prey; and I will judge between cattle and cattle. And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd, and I the LORD will be their God, and my servant David a prince among them; I the LORD have spoken it.

26-27 And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land; and they shall dwell safely in the wilderness, and sleep in the woods. And I will make them and the places around about my hill a blessing; and I will cause a shower to come down in *its* season; there shall be showers of blessing. And the tree of the field shall yield *its* fruit, and the earth shall yield *its* increase, and they shall be safe in their land, and shall know that I am the LORD, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them.

28-31 And they shall no more be a prey to the heathen, neither shall the beast of the land devour them; but they shall dwell safely, and none shall make them afraid. And I will raise up for them a plant of renoun, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more. Thus shall they know that I the LORD their God am with them, and that they, even the house of Israel, are my people, saith the Lord GOD. And ye my flock, the flock of my pasture, are men, and I am your God, saith the Lord GOD.

Here is the same thought as in the other Jehovah promises to save "his people" from all that endangers them, once more promising to send a leader who would be of the line of David, whom we have seen could not have been fulfilled by Jesus. A trade mark of prophecies by Jehovah is his calling the Israelites "my people," a trait never to be found in Jesus or his Father in heaven. This followed in verses 11-19 a promise by a Holy Spirit who later became Jesus' Father in heaven to gather up those who suffered under Jehovah's repressive rule of them and free them.

Jeremiah 23:5-6

Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.

This too is a promise to send a King Messiah who would be descended from David, a role Jesus could not resemble in any way, as we have seen.

Jeremiah 33:15

In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land.

This is a restatement of the promise recorded just above.

Isaiah 2:3

And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.

This is Jehovah's promise to let his people be led by his Messiah who would rule from Jerusalem, perpetuating "the law" of Moses that Jesus was to teach them to forsake.

Isaiah 8:13-16

Sanctify the LORD of hosts himself; and let him be your fear, and let him be your dread. And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken. Bind up the testimony, seal the law among my disciples.

In the parable of The Wicked Husbandmen Jesus showed that he was to be ***the way*** *this unkind threat of tyrany would be turned aside, by his teachings of goodness to one another. Only Jehovah used fear as a means of discipline.*

Isaiah 9:6-7

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom to

order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the LORD of hosts will perform this.

Again this is a promise of a temporal leader in the line of David to be King over the Israelites, which we have seen could not be Jesus, who refused to be a king in John 6:15.

Isaiah 11:1-10

1-4 And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD; and shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

5-10 And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the suckling child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.

Here again a Messiah is promised who would be descended from David, the son of Jesse, and who would be a ruler for all Jehovah's people to fear, for only Jehovah ever demanded obedience in fear of his wrath in sharp contrast to the goodness of Jesus and his teachings of love of one another, nor would Jesus "slay the wicked."

Isaiah 28:16-17

Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.

The threats of a stern rule by this promised leader identifies Jehovah as the author of this prophecy, Zion having been identified in Psalm 2:6-

12 as the expected seat of power of the Messiah Jehovah planned to send.

Isaiah 32:1-3

Behold, a king shall reign in righteousness, and princes shall rule in judgment. And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land. And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken.

Once more is this a promise of a King to rule these people, a direct contradiction of the role Jesus was to fill, as he showed us in John 6:14-15 and in ***Matthew 20:27-28*** *when he said:*

And whosoever shall be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

Isaiah 35:4-6

Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.

The promise of a God of "vengeance" shows that this is Jehovah's idea of his Messiah's role as ruler of the Israelites, in contrast to Jesus who never employed this word in his own behalf, even omitting the phrase "the day of vengeance of our God" when he quoted Isaiah 61:1-2 in the temple, told in Luke 4:18-19. That this Messiah would be a healer as Jesus was able to be was not in keeping with the history of those who removed the afflictions put upon them by Jehovah as his punishment for disobeying him, and for which a gift of a sacrificed animal or bird was always demanded according to the law of Moses.

To emphasize this, Jesus followed his quote of Isaiah 61:1-2 in Luke 4:25-27 by scathingly pointing out, "But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land. But unto none was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Elisias the prophet and none of them was cleansed saving Namaan the Syrian." The leprosy given the latter by Jehovah was removed by Elijah who immediately afflicted his own servant, Gahazi, with it. This is told in 2 Kings 5:8-27. This surely is never to be thought of as "healing" in Jesus' terms.

Isaiah 40:10-11

Behold, the Lord GOD will come with strong hand, and his arm shall rule for him: behold, this reward is with him, and his work before him. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

That this again is Jehovah's promise is shown by use of the word "rule" here. It is also evident in the verses that immediately follow in which ". . . the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering. All nations before him are as nothing; and they are counted to him less than nothing." All this shows the great difference between this Messiah and the goodness that Jesus came to represent in direct contrast. As we know, only Jehovah ever wanted or spoke of "a burnt offering."

Isaiah 42:6-7

I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prisonhouse.

This is another restatement of some of the promises contained in Jehovah's prophecy in Isaiah 35:4-6 just above.

Isaiah 52:13-15

Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men: so shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider.

This description is in keeping with the role that Jehovah's Messiah was expected to fill, in contrast to the humble role of Jesus' ministry.

Isaiah 55:1-5

Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.

Behold, I have given him for a witness to the people, a leader and commander to the people. Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the LORD thy God, and for the Holy One of Israel; for he hath glorified thee.

This is one of those promises of bounty to his people that Jehovah made to them when he felt they were no longer impressed by his way of ruling them. In contrast to this, Jesus taught these Israelites that his teachings were "the bread of life," saying in ***John 6:58,***

This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live forever.

Thereby did Jesus point out that such promises as in this prophecy could not save their fathers from spiritual death, whereas those who would live by his Word would enjoy eternal life.

Isaiah 61:1-2

The spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the LORD, and the day of vengeance of our God, to comfort all that mourn.

This is the prophecy of Jehovah's promise of a Messiah that Jesus recited in the temple, an incident recorded in Luke 4:18-19, but with slightly altered wording that also omitted any mention of "the day of vengeance of our GOD." As Jesus recited it, its purpose was as he would have worded it, which was made evident when he ended with the words, "This day is this scripture fulfilled in your ears," in verse 21, meaning "as you have heard it today, rather than as it had been written." Chapter 8 discusses this more fully.

Isaiah 66:18

For I know their works and their thoughts: it shall come, that I will gather all nations and tongues; and they shall come, and see my glory.

The meaning of this is more obscure than is likely to have been the original wording. It is the verses that follow which identify it as having been said by Jehovah in the threatening terms he so often employed:

And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles.

The fact that these nations had "not heard my fame" is rather significant in view of Jehovah's claim to the role of "Creator of heaven and earth." That this was a name to which he was not entitled is also confirmed in ***Amos 3:2*** *when he told the "Children of Israel,"*

You only have I known of all the | families of the earth . . . .

This is one of those unfortunate errors of the people who worshipped Jehovah that has done a great unkindness to all the world who have come to accept this claim to mean that he could have been their God. Had this not been done, many today would have accepted Jesus' teachings to have been what they had been intended to be and much hardship and suffering would thereby have been saved mankind.

Psalm 2:6-12

Yet have I set my king upon my holy hill of Zion. I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt | dash them in pieces like a potter's vessel. Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the LORD with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.

Of all the unkind attributes of an undesirable Messiah to a nation such as the Israelites, these of the Messiah Jehovah had planned to send to the Israelites surely contain them all. That Jesus could never be thought of in these terms would seem to be needless to mention. Nonetheless there are those who should be better informed who would have the world believe that this was included in the prophecies of the coming of Jesus.

Psalm 8:6

Thou madest him to have dominion over the works of thy hands; | thou hast put all things under his feet.

This is considered to have been a prophecy of the "king-like Messiah," promised by Jehovah because of the wording of the rest of that Psalm.

Psalm 22:22-31

22-26 I will declare thy name unto my brethren: in the midst of the congregation will I praise thee. Ye that fear the LORD, praise him; all ye the seed of Jacob, glorify him, and fear him, all ye the | seed of Israel. For he hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him; but when he cried unto him, he heard. My praise shall be of thee in the great

congregation: I will pay my vows before them that fear him. The meek shall eat and be satisfied: they shall praise the LORD that seek him: your heart shall live for ever.

27-31 All the ends of the world shall remember and turn unto the LORD: and all the kindreds of the nations shall worship before thee. For the kingdom is the LORD's: and he is the governor among the nations. All they that be fat upon earth shall eat and worship: all they that go down to the dust shall bow before him: and none can keep alive his own soul. A seed shall serve him; it shall be accounted to the Lord for a generation. They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done this.

That this is a prophecy that could not possibly refer to a man of Jesus' kindness and tolerance of the unkindness of others surely is too self-evident to require comment. Yet there are those who would name Jesus as its fulfillment.

Psalm 24:7-10

Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The LORD strong and mighty, the LORD mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The LORD of hosts, he is the King of glory. Selah.

This is one of those prophecies of a Messiah who will win back for the Israelites all their enemies have taken from them, again a king to rule and lead them. It is a role that Jesus surely avoided and would not have associated with his ministry, as noted elsewhere.

Psalm 45:6-7

Thy throne, O God, is for ever: the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows ....

Here Jehovah with the king of Tyre (verse 12) plans the reign of his "king-like" Messiah.

Psalm 50:3-6

Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness; for God is judge himself. Selah.

Here we have several evidences of this being not anything that could be said of Jesus and therefore not intended to refer to him. That "a fire shall devour before him . . ." is hardly a way he would employ to influence those he wished to teach. The mention of "those that have made a covenant with me by sacrifice" would place this prophecy among Jehovah's promises, as only he required sacrifices as evidence of worship.

Psalm 72:6-15

He shall come down like rain upon the mown grass: as showers that water the earth. In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him: all nations shall serve him. For he shall deliver the needy when he crieth; the poor also, and him that hath no helper. He shall spare the poor and needy, and shall save the souls of the needy. He shall redeem their souls from deceit and violence: and precious shall their blood be in his sight. And he shall live, and to him shall be given of the gold of Sheba: prayer also shall be made for him continually; and daily shall he be praised.

This prophecy of a "king-like" Messiah whose "enemies shall lick the dust" identifies it again as one of Jehovah's promises, a description that could hardly fit the role Jesus came to fill. This is confirmed by the promise that he would "be given the gold of Sheba" that identifies this Messiah as David's descendent.

Psalm 78:1-3

Give ear, O my people, to my law: incline your ears to the words of my mouth. I will open my mouth in a parable: I will utter dark sayings of old: which we have heard and known, and our fathers have told us.

This has to be considered of doubtful intent as a prophecy but has been so considered by scholars and thus is included. It is believed that only the mention of a "parable" to be given may well have caused it to be associated incorrectly with Jesus, who would never resort to "dark sayings" whether old or new. Only Jehovah spoke of "my people."

Psalm 110:1-7

The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power, in the beauties of holi-

ness from the womb of the morning: thou hast the dew of thy youth. The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek. The Lord at thy right hand shall strike through kings in the day of his wrath. He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries. He shall drink of the brook in the way: therefore shall he lift up the head.

This is the prophecy quoted by Jesus in Matthew 22:41-46 to show that he could not be a "Son of David," as had been said of him. The wrathful and beligerent nature of the Messiah promised here identifies this again as one of Jehovah's promises in words Jesus would never employ, nor have allowed to be said in his name.

Psalm 132:11

The LORD hath sworn in truth unto David; he will not turn from it; Of the fruit of thy body will I set upon thy throne.

While this has long been said to prophesy a Messiah in the line of David, it could as easily be a promise of a monarchy by inheritance. Either interpretation would not apply to Jesus for the reasons mentioned in connection with the other prophecies of this type.

2 Samuel 7:12

And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, who shall proceed out of thy bowels, and I will establish his kingdom.

This might also be taken for a dynasty to be established in the line of David, but it could as easily be a prophecy of a Messiah to come from his descendents. That it would not apply to Jesus but to another Messiah wanted to be sent by Jehovah has been discussed previously.

* * * * *

Prophecies of the "Suffering Messiah"

After examination of these 32 prophecies of the "king-like Messiah," it surely should be clear that the Messiah they describe bears no resemblance to the modest, loving and kind teacher who "came not to be ministered unto, but to minister, and to give his life a ransom for many."

It becomes strikingly clear also, after reading these descriptions of why this "king-like Messiah" would be sent, that the forces in heaven who were planning his coming bore no resemblance to him who spoke through Jesus. The difference between them is even more evident when the nature of the miracles they performed are compared, both as to their purposes and the manner of their accomplishment. As was pointed out in the Discourse JESUS' MIRACLES," 25 of Jesus' 35 miracles recorded in the Gospels were to heal the sick and never was anyone hurt by him. On the other hand, 28 or half of Jehovah's 57 miracles recorded in the Old Testament were either to kill or injure people, some in large numbers, and none were true healings such as Jesus accomplished. This was because the powers of the prophets came from a different source. Clearly they did not have access to the Holy Spirits who did the healings for Jesus, who made no demands that living animals be sacrificed in order to accomplish their works as did Jehovah when he would remove the illnesses he had inflicted as punishment for disobedience to his rule. It was because the people had become increasingly cruel to not only their enemies but to each other because of these practices that the forces in heaven who sought to raise the level of goodness in Man arranged that the tyrannical "king-like Messiah" Jehovah had planned to send was replaced by what we have come to know as the "Suffering Messiah" in the person of Jesus of Nazareth.

These then are the 20 prophecies of that other Messiah who was sent by the Holy Spirits in heaven, represented by Jesus' "Father who is in heaven."

Zechariah 9:9

Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.

This is one of several threats against the coming of a Messiah other than the "king-like Messiah" Jehovah had wanted to send, showing that he would be ridiculed when he would expect to enter Jerusalem in triumph. This is what Jesus meant when he said he did something that "the scriptures be fulfilled" in Matthew 21:2-3 as Matthew explained in verses 4-5 which quoted this prophecy in Zechariah 9:9. Only in this way could Jesus make sure the Jews would know who had plotted his downfall and death and the destruction of his ministry.

Zechariah 11:12-13

And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver. And the LORD said unto me, Cast it unto the potter: a goodly price that I was prised at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the LORD.

This is the second threat against this other Messiah who would be Jesus, showing that he would be betrayed for thirty pieces of silver in a plot by those who did not want him to come. We see that in Psalm 41:9-10, it would be "mine own familiar friend," who would betray him, who was to be Judas. This is what Jesus wanted his disciples to know when he quoted these threats in John 13:18 and allowed them to be fulfilled, as told in verses 19 to 31 that followed. Jesus' purpose in allowing these things to be done against him "that the scriptures might be fulfilled," as he kept repeating each time one of those threats was made good, was to emphasize who it was that had planned his downfall in his efforts to save Man from his own unkindness.

Zechariah 12:10

And I shall pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.

Here is the threat to crucify the Messiah who would replace the one Jehovah had planned to send as a consolation to "the house of David," who was to have been the origin of the Messiah Jehovah had wanted to send. The last line refers to his prophecy in Psalm 2:7 that his Messiah would be his "Son," whose description in that Psalm shows it could not have referred to Jesus. It was John who has shown us in 19:34-36 that this and the Psalm 34:20 threats were fully fulfilled on the cross.

Zechariah 13:6-7

And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends. Awake, O sword, against my shepherd, and against the man that is my fellow, saith the LORD of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones.

Here is the second of these threats to crucify the Jesus to come and cause his disciples to scatter as Matthew pointed out in 26:56. "saith the LORD of hosts" here identifies Jehovah as the one who made this threat. Again Jesus allowed this to take place that it be known who it was that had plotted his death, pointing this out to his disciples in Matthew 26:31.

Zechariah 14:3-11

3-4 Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.

5-7 And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the LORD my God shall come, and all the saints with thee. And it shall come to pass in that day, that the light shall not be clear, nor dark: but it shall be one day which shall be known to the LORD, not day, nor night: but it shall come to pass, that at evening time it shall be light.

8-9 And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be. And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one.

10-11 All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem; and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the king's winepresses. And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited.

This is a rather lengthy way of saying that when others will seek to replace his Messiah, Jehovah will visit upon them a cataclysm to destroy their efforts, so there will be but one LORD in heaven, Jehovah. The reference to "living waters" in verse 8 was to tell all who would understand that those who had been good enough to be considered Holy Spirits were to be distracted and made impotent to help those they believed were worthy of it, when these events would take place. This has yet to be fulfilled.

Ezekiel 34:11-19

11-12 For thus saith the Lord GOD; Behold, I even I will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day.

13-14 And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country. I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and in a fat pas-

ture shall they feed upon the mountains of Israel.
15-17 I will feed my flock, and I will cause them to lie down, saith the Lord GOD. I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: but I will destroy the fat and the strong; I will feed them with judgment. And as for you, O my flock, thus saith the Lord GOD; Behold, I judge between cattle and cattle, between the rams and the he goats.
18-19 Seemeth it a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet? And as for my flock, they eat that which ye have trodden with your feet; and they drink that which ye have fouled with your feet.

This is one of the prophecies spoken by the Holy Spirit who later became Jesus' Father in heaven, although to the prophet Ezekiel it was known only as a spirit from heaven who he had to assume was the same Lord GOD who customarily spoke through the prophets who was never identified. This time, however, that was not the case. This was a promise to gather up those who had been made to suffer under the repressive laws of Jehovah's rule that were making them no longer the fine people they had been before they had been trodden down to no longer know their own goodness.

That there were **two "Lord GODS"** who spoke to some of the Old Testament prophets was never more firmly made evident than here. For the "Lord GOD" who spoke to Ezekiel for this prophecy was suddenly replaced by Jehovah in the verses 20-31 immediately following, in order to contest the previous prophecy, by threatening to send his own Messiah who would never be a Jesus. Thus were the two Lord GODS confronting each other within the same chapter here as several places elsewhere.

The second prophecy in verses 20-31 was shown above among those promising a "king-like Messiah."

Daniel 7:13-14

I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

This is the foretelling of Jesus' promise that his Word would enable all who believed in him to have everlasting life. This teaching having been given Jesus by his Father in heaven, it had to have been that Holy Spirit

who spoke this prophecy. That this could not have been given Daniel by Jehovah is attested to by Jesus' teachings being the only promise of "eternal life."

Daniel 9:24-26

Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after three score and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.

This prophecy is of a special nature inasmuch as it was given in terms that most will not understand. To decipher it here is not the purpose of this Discourse but rather to identify it as a foretelling of the coming of Jesus and his short ministry and death followed by the destruction and rebuilding of Jerusalem, all of which were to be as prophesied.

Isaiah 29:13-16

13-14 Wherefore the Lord said, forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.

15-16 Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, Who seeth us? and who knoweth us? Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding?

In Matthew 11:25, Jesus is reproving the cities, "At that time Jesus answered and said, I thank thee, O Father, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." In this was his thanks for fulfilling that prophecy.

Isaiah 42:1-4

Behold my servant, whom I uphold; mine elect, in whom my soul

delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law.

This describes the gentleness of Jesus, in contrast to the harshness of the Messiah that was being prophesied as wanted to be sent by Jehovah. In this manner did the Holy Spirit denounce the mission Jehovah was planning for his Messiah.

Isaiah 49:1-6

1-3 Listen, O isles, unto me; and hearken, ye people, from far; The LORD hath called me from the womb; from the bowels of my mother hath he made mention of my name. And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me; and said unto me, Thou art my servant, O Israel, in whom I will be glorified.

4-5 Then I said, I have laboured in vain, I have spent my strength for nought, and in vain: yet surely my judgment is with the LORD, and my work with my GOD. And now, saith the LORD that formed me from the womb to be his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the LORD, and my GOD shall be my strength.

6 And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.

This is a double prophecy by the Holy Spirit who sent Jesus to show that it was known that Jehovah had called up Jacob's spirit to reincarnate as the Messiah he wanted to send, but that this was not to be allowed by the Holy Spirit who was sure he would continue the harsh rule of Jehovah. The last verse gives a good description of the role Jesus was to play in contrast to the Messiah Jehovah would have sent.

Isaiah 49:7-12

7-9 Thus saith the LORD, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the LORD that is faithful, and the Holy One of Israel, and he shall choose thee. Thus saith the LORD, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people to establish the earth, to cause to

inherit the desolate heritages; That thou mayest say to the prisoners, Go forth; to them that are in darkness, Show yourselves. They shall feed in the ways, and their pastures shall be in all high places.

10-12 They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them. And I will make all my mountains a way, and my highways shall be exalted. Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim.

While this and the previous prophecy might be considered as one, there is a distinct difference between them in that this second one is to tell what the Messiah to be sent by the Holy Spirit will have as his mission.

Isaiah 50:4-6

The Lord GOD hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned. The Lord GOD hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.

This describes how the Holy Spirit, as Jesus' Father in heaven, taught Jesus in the early years of his life of which little is known and in teaching his Word. There is little doubt that this "Lord GOD" was the Holy Spirit who sent Jesus, and not Jehovah as this name would imply.

Isaiah 53:all

1-3 Who hath believed our report? and to whom is the arm of the LORD revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.

3-5 Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

6-8 All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judg-

ment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.

9-10 And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand.

11-12 He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great and he shall divide the spoil with the strong; because he hath poured out his soul unto death; and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

This is by far the most comprehensive description of the greatness of the Messiah sent the world by the Holy Spirits of heaven in the person of Jesus of Nazareth.

Psalm 22:1-21

This is one of those unfortunate Psalms that was intended to ridicule Jesus in his agony on the cross. No greater sin was ever committed than the publishing of this Psalm. It is recorded here with great sadness.

1-3 My God, My God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring? O my God, I cry in the daytime, but thou hearest not; and in the night season, and am not silent. But thou art holy, O thou that inhabitest the praises of Israel.

4-7 Our Fathers trusted in thee: they trusted, and thou didst deliver them. They cried unto thee, and were delivered: they trusted in thee, and were not confounded. But I am a worm, and no man; a reproach of men, and despised of the people. All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying,

8-11 He trusted on the LORD that he would deliver him: let him deliver him, seeing he delighted in him. But thou art he that took me out of the womb: thou didst make me hope when I was upon my mother's breasts. I was cast upon thee from the womb: thou art my God from my mother's belly. Be not far from me; for trouble is near; for there is none to help.

12-15 Many bulls have compassed me: strong bulls of Bashan have beset me round. They gaped upon me with their mouths, as a ravening and a roaring lion. I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death.

16-21 For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet. I may tell all my bones: they look and stare

upon me. They part my garments among them, and cast lots upon my vesture. But be not thou far from me, O LORD: O my strength, haste thee to help me. Deliver my soul from the sword; my darling from the power of the dog. Save me from the lion's mouth: for thou hast heard me from the horns of the unicorns.

Psalm 34:20

He keepeth all his bones: not one of them is broken.

This refers to the custom at crucifixions of breaking the arms and legs as a further desecration of the body, which this prophecy foretells will not be done to Jesus, as it was not, as John told us in 19:36.

Psalm 41:9-10

Yea, mine own familiar friend, in whom I trusted, who did eat of my bread, hath lifted up his heel against me. But thou, O LORD, be merciful unto me, and raise me up, that I may requite them.

Jesus let us know that this prophecy, together with Zecharia's in 11:12-13 that he would be betrayed for 30 pieces of silver, was fulfilled by Judas when he quoted it in John 13:18, even giving Judas "a sop" in verse 26.

Psalm 69:21

They gave me also gall for my meat; and in my thirst they gave me vinegar to drink.

Again at Jesus' crucifixion this prophecy was said to have been fulfilled in John 19:29 and Matthew 27:34.

Psalm 118:22-24

The stone which the builders refused is become the headstone of the corner. This is the LORD's doing; it is marvelous in our eyes. This is the day which the LORD hath made; we will rejoice and be glad in it.

Jesus let us know that he was to be the fulfillment of this prophecy when he told the parable of the wicked husbandmen in Matthew 21:33-40 and quoted this prophecy in verse 42, referring also to Jehovah's prophecy in Isaiah 8:14-15 of which he said he would now be the fulfillment, in verse 44.

Isaiah 7:14

This well known prophecy has been left until last, out of order, because it has such a special meaning to Christians who have come to accept the story of the virgin birth of Jesus, and even those who have not. We will see that this is one of those apocryphal stories built up around Jesus in the 4th century to justify his deification and that of his Father in heaven by the Council at Nicaea at that time. Actually, history

tells us that this miraculous birth was said to have been true of others whom Man has wanted to deify, such as all the Pharaohs of Egypt, Alexander the Great, Cleopatra and even Caesar. It is significant that rather than "a virgin shall be with child" as stated in Matthew 1:23 implying an immaculate conception, Isaiah's prophecy here reads,

Therefore the LORD himself shall give you a sign; Behold, a virgin	shall conceive, and bear a son, and shall call his name Immanuel.

This original wording gives no hint of an immaculate conception, and we must know, therefore, that such was not intended. To further strengthen this meaning, the Greek word for "virgin" also means merely "young woman."

When we look at this prophecy from the viewpoint of these other prophecies of two quite different Messiahs, it becomes evident that this one was not meant to represent Jesus, as has been traditionally held by theologians, but represented the "king-like Messiah" Jehovah had wanted to send who was to have been in the line of David. This latter is shown in the preceeding verse 13, ". . . hear ye now, O house of David, is it a small thing for you to weary men, but will ye weary my God also?" This once again precludes Jesus as its possible fulfillment as we have seen from the qualities of that "king-like Messiah" and of David which could never in any way be attributed to the heritage of a Jesus of Nazareth. Finally is the name "Immanuel," meaning "God is with us," which has no application to any of the other prophecies foretelling the "Suffering Messiah" who was to be Jesus, nor the determination of Jesus and his Father to never be thought of as "God." The term "Lord GOD" was given any who inspired the prophets, assuming it to be Jehovah.

When these facts are placed with others shown in connection with the other prophecies presented here, it becomes clear that Jehovah had planned to call up the spirit of Jacob (Isaiah 49:3 and 5) to be his Messiah who would be named Immanuel and be born in Bethlehem, as previously pointed out in Micah 5:1-2 which John in 7:41-42 showed to not have been considered true of Jesus, and be a "king-like Messiah" quite contrary to the mission Jesus was to fill. Jesus, on the other hand, is shown to have been the "Suffering Messiah" so well described in Isaiah 53 and elsewhere, born in Nazareth of Joseph and Mary as her first conception, but not in fulfillment of Isaiah's prophecy here in 7:14.

With these descriptions of the Messiahs prophesied in the Old Testament, it is hoped there will be a greater understanding of the conflict that has been taking place in heaven between those who want a harsh discipline maintained over mankind by a temporal leader from the spirit world in fear of his wrath, such as was Jehovah, and those who wish to improve the quality of goodness in Man by his own will, such as has been the work of the Holy Spirits of heaven under the teachings of Jesus.

Thus we must see that it was the forces behind Jehovah who were the destroyers of Jesus. Had Jesus not allowed this to be done, the tragic persecution of the Jewish people by the laws placed upon them by their own religious leaders would continue to be suffered today. This was the purpose of Jesus' coming.

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Appendix III

THE PARABLES OF JESUS

Where the Parables and the Lessons Jesus Gave Came From

These lessons in behavior which Jesus kept repeating in different forms each time he saw an opportunity were the measure of his ideas of what he thought people should try to be to each other if they were ever to overcome the cruelties of their day. When we examine the parables, it is clear they were not haphazardly assembled thoughts as their placement in Gospels make them appear, but a carefully planned program of ideas Jesus wished to convey, divided into four basic categories. Eleven were to show the importance of the quality of goodness to Man's future; ten were to show that goodness is and is not; ten were to acquaint his listeners with the nature and world of the spirit, each of which was introduced by saying, "The kingdom of heaven is like unto . . ."; and five were to demonstrate how Man will be helped from the kingdom of heaven if he will only believe and live by Jesus' Word. While Jesus seemed to deliver his parables according to the situation at hand, when they are all put together, it is remarkable how they constitute a microcosm of his ministry, except for the subject of healing and its relationship to the origin of the ills of Man. It is clear therefore that the whole plan of Jesus' ministry, including the parables, was conceived by what we have come to know as the Communion of Holy Spirits in heaven, who also helped and protected him during his life on earth. Had it not been for this help and guidance from heaven, he could not possibly have accomplished what he did.

It has often been asked why Jesus used parables for so much of his teaching. The best explanation for this is given in his own words in Matthew 13:10-17 where he explains to his disciples that when he speaks to a crowd of which half is ready to attack him at the slightest excuse of suspected heresy against the laws of the Jewish high priests of the temple, he talked in parables "because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given . . . . (and) because they seeing see not; and hearing they hear not, neither do they understand . . . . But blessed are your eyes, for they see: and your ears, for they hear." John expands upon this even further in his First Epistle 4:5-6 after telling how to distinguish a Spirit of God from one that is anti-Christ, "They are of the world: therefore speak they of the world, and the world heareth them. We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error." Each of these passages tells us that those people who have goodness in their hearts will understand the goodness in what Jesus has to say, while those who do not have goodness in them will not be able to understand his real meaning when he speaks in parables.

At times, even using parables gave him some trouble in that, to tell them as he knew he should, he often had to double the meaning so those who might want to harm him for his ideas could not be sure he meant to refer to them. That last word "them" is a perfect case in point, for it could mean either people or ideas. It was in this way Jesus often purposely diverted attention from the point he wanted to make for the benefit of those who would appreciate it. The most notable of these is possibly the parable of The Marriage of the King's Son in Matthew 22:1-14 told of in chapter 28 in which the improperly dressed guest who was killed for his insolence could be taken either to have been an unappreciative receiver of the king's bounty or someone refusing to pay homage to a tyrant, the latter having been Jesus' true intent, referring to the temple priests and the source of their teachings. The verse immediately following this parable, 22:15, "Then went the Pharisees, and took counsel how they might entangle him in his talk," show how careful he had to be.

The first group of parables having to do with the quality of goodness in Man and its importance to his future are these:

The Parables of Jesus

I.

ON THE QUALITY OF GOODNESS IN MAN

1 **The Candle Under A Bushel** Matthew 5:14-16 (Mark 4:21; Luke 8:16) Let good people reflect their goodness in the pattern of their lives.

2 **The Foolish Virgins** Matthew 25:1-13
Revere goodness for its own sake, not to earn approval.

3 **The House Built Upon A Rock Rather Than Upon Sand** Matthew 7:24-27 (Luke 6:47)
Revere goodness rather than might.

4 **New Cloth Patch On Old Garments** and **Putting New Wine Into Old Bottles** Matthew 9:16-17 and Luke 5:36-39 (Mark 2:21)
Do not adulterate goodness with ungoodness if you wish it to survive.

5 **The Sower** Matthew 13:3-8 (Mark 4:3, Luke 8:5)
Those who ignore Jesus' Word invite trouble, as only the good prosper in heaven.

6 **The Tares** Matthew 13:36-43
Evildoers can avoid destruction only by heeding Jesus' Word.

7 **The Lost Sheep** Matthew 18:12-14 (Luke 15:4)
Only the good will be helped in heaven.

8 **The Two Sons** Matthew 21:28-32
Never refuse to follow good people, for they know the way.

9 **The Wicked Husbandmen** Matthew 21:33-46 (Mark 12:1; Luke 20:9)
Those we overcome in our life in the flesh will overcome us when we are in the spirit, and no one will help us.

10 **Servants Watching** Luke 12:35-40 (Mark 13:34)
The good should never relax their goodness.

11 **The Wise Steward** Luke 12:42-48
A good person who sins is punished more than one ignorant of his error.

(Matthew = 9; Mark = 5; Luke = 8)

II.

ON WHAT GOODNESS IS AND IS NOT

1 **The Good Samaritan** Luke 10:25-37
Help even those from whom you will receive no thanks.

2 **The Rich Fool** Luke 12:16-21
And the selfish will not be treated well in heaven.

3 **The Unjust Steward** Luke 16:1-13
Be good also to those who are less good than you.

4 **The Great Supper** Luke 14:16-24
Be good to people to please them, not yourself.

5 **The Pharisee And The Publican** Luke 18:10-14
The intolerant giver is not blessed, nor those who assume an unearned virtue.

6 **The Unmeritorious Servants** Luke 17:7-10
Don't expect reward for just doing what is asked of you.

7 **The Barren Fig Tree** Luke 13:6-9
Give the wrongdoer another chance before punishment.

8 **The Piece Of Money** Luke 15:8-10
Rejoice over those sinners who correct themselves.

9 **The Prodigal Son** Luke 15:11-32
As did the prodigal son.

10 **The Two Debtors** Luke 7:41-50
The greater the sins forgiven, the greater is the love generated by the penitent.

(Matthew = 0; Mark = 0; Luke = 10)

III.

ON THE KINGDOM OF HEAVEN, WHICH IS THE WORLD OF THE SPIRIT

1 **The Mustard Seed** Matthew 13:31-32 (Mark 4:30; Luke 13:18)
The real life of Man is in the spirit, not in the flesh.

2 **The Hidden Treasure & The Goodly Pearl** Matthew 13:44-46
Life in the spirit is of far greater worth than life in the flesh.

3 **Building The Tower & The King Going To War** Luke 14:28-33
And those who would do the work of the Holy Spirits must give up all else for it.

4 **The Leaven** Matthew 13:33 (Luke 13:20)
All the ills of the flesh are given us by those now in the spirit who wish to avenge themselves upon us for a real or imagined injury done them. This evil feeds on itself and, if not overcome, it can corrupt an entire social order.

5 **The Draw-net** Matthew 13:47-50
The Kingdom of heaven is where our future is decided by those now in the spirit.

6 **The Unmerciful Servant** Matthew 18:23-35
The Kingdom of heaven is where the unforgiving are punished by those in the spirit, to teach them how to be kind.

7 **The Sheep And The Goats** Matthew 25:31-46
The Kingdom of heaven is where the good and the evil are judged by those living in the spirit.

8 **The Laborers In The Vineyard** Matthew 20:1-16
Never seek advantage over others. You need only to do your best to be helped by the Holy Spirits.

9 **The Talents** Matthew 25:14-30
Those who seek to work only for the certain rewards will be made to lose out by the spirits of heaven.

10 **The Pounds** Luke 19:12-26
and whatever they may have gained for themselves will be taken from them and given to those who are willing to assume responsibilities offered them.

(Matthew = 8; Mark = 1; Luke = 4)

IV.

HOW MAN IS HELPED BY PEOPLE IN THE KINGDOM OF HEAVEN

1 **The Marriage Of The King's Son** Matthew 22:2-14
Seek as spiritual leaders only those who teach kindness, and never cruelty.

2 **The Fig Tree** Matthew 24:32-35 (Mark 13:28; Luke 21:29)
We can count on Jesus coming back to help mankind at the proper time.

3 **The Friend At Midnight** Luke 11:5-13
At all times, Jesus will help those who seek to help others, if truly needed.

4 **The Rich Man And Lazarus** Luke 16:19-31
No teacher such as Jesus will ever be sent mankind from heaven by those who claim Abraham as their father.

5 **The Unjust Judge** Luke 18:2-8
The Holy Spirits will come to the aid of all those whose goodness permits it.

(Matthew = 2; Mark = 1; Luke = 4)

When all 36 parables are considered in this manner, it exposes the careful plan behind the construction of each to form a pattern of thinking Man can use in his every day life. We may be sure that whatever else comes to mankind from heaven to teach us how to live in the future will be just as carefully well ordered.

Here they are explained in more detail.

* * * * *

Summary of The Parables of Jesus

Candle Under A Bushel

Matt.	Mark	Luke
5:15	4:21	8:16
		11:33

"Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven." ie. Let good people be willing to be known to be who they are by their lives, unobtrusively. See Matthew 6:1-4.

Luke 11:33-36 however, gives a different meaning and one of the most valuable lessons of Jesus' ministry, relating sin to the cause of most illnesses. Thus, it explains why Jesus healed as he did, by first casting out the unclean or evil spirits.

House Built On Rock
vs. On Sand
7:24 — 6:47

Those who hear and do Jesus' Word build their lives as if on rock. Those who continue to live by the Old Testament teachings build their lives as if on sand.

New Cloth On Old Garments
And New Wine In Old Bottles
9:16 2:21 5:36

To try to assimilate Jesus' teachings into those of the Old Testament wastes good cloth to patch an old garment, which only worsens the tear; and is like putting new wine into old bottles, which only spoils the good wine and bursts the old bottles. The ending, "for the new agreeth not with the old" makes clear how incompatible are these teachings with those of Jesus.

The Sower
13:3 4:3 8:5

When a man who hears Jesus' Word heeds it not, he is vulnerable to those who would harm him, whether through ignorance, weakness of will or inordinate self-interest. When that man heeds what Jesus taught, he will be helped by the Spirits of God in heaven. See John 15:22: he who hears Jesus' Word has no excuse for sin.

The Mustard Seed
13:31 4:30 13:18

The kingdom of heaven is where Man's spirit, small among so many, can still enrich itself as it continues its life in the flesh and in the spirit, so that it may provide a haven for those who also are attaining eternal life. It provides the means of growing into a finer person. See Luke 16:9. See Luke 17:6 for reference to mustard seed as measure of faith.

The Leaven
13:33 — 13:20

The kingdom of heaven is where the mind of Man in the spirit corrupts the mind of Man in the flesh, without being seen.

The Tares
13:36 — —

Ultimately, the wicked and those who teach evil must be destroyed, in the spirit as well as in the flesh, if they fail to heed the lessons of Jesus' Word.

The Hidden Treasure And The Goodly Pearl
13:44 — —

The kingdom of heaven is a treasure to those who give up all self-serving behavior for it, for life in the spirit is the true life of Man, not just life in the flesh.

The Draw-net
13:47 — —

The kingdom of heaven is where the spirits of mankind are judged; and the good are elevated and the evil destroyed.

The Lost Sheep
18:12 — 15:4

When a person who has been good strays away from goodness, his reclamation is cause for greater rejoicing than the goodness of those who were not tempted.

The Unmerciful Servant
18:23 — —

The kingdom of heaven is where people in the spirit punish the unforgiving for their unkindness. This is a dramatization of why "forgive us our trespasses (debts) as we forgive those who trespass against us (our debtors)" was included by Jesus in the Lord's prayer. It is the cardinal purpose of all of Jesus' Word and a first requirement for our Father in heaven to heal us when asked by others. Unless this is learned, it is useless to seek his help.

The Labourers In The Vineyard
20:1 — —

In the kingdom of heaven, all are equal if they do what is asked of them. Those who are not happy with this are not thought to be equal thereafter and bring trouble to themselves. For this reason, it is not wise to seek advantage over your fellow man.

The Two Sons
21:28 — —

A simple lesson in doing what is asked of you by those who have the right, such as your parents, over your own self-interest.

The Wicked Husbandmen
21:33 12:1 20:9

The producers of the world are often destroyed by evil people who seek to profit from the work of others. Jesus warns that this is what the Jews did to their prophets, and will thereby be the means of their own destruction by them; and that eternal life will be given instead to those who are good to their fellow man.

The Marriage Of The King's Son
22:2 — —

The kingdom of heaven is where those few who choose to be killed rather than worship a tyranical god will be blessed in the spirit. This was given a double meaning — That the guest was killed for not honouring the king when he failed to dress properly so Jesus would not be killed prematurely by the temple priests for heresy.

The Fig Tree And All The Trees
24:32 13:28 21:29

A parallel simile to the appearance of the signs of Jesus' imminent return to life on earth. Catastrophies on earth will be to his return, as sure as the budding of the trees are a promise of summer.

The Foolish Virgins
25:1 — —

The kingdom of heaven is where those are blessed who are good all the time, while others who seek goodness only for the approval of heaven will not be accepted by our Father in heaven.

The Talents
25:14 — —

The kingdom of heaven welcomes those who put to good use their opportunities for responsibility when it is offered to them. Heaven will bless them with an abundant life. Those who fear to risk in order to better themselves no one will help, and they will lose what they have. See Luke 19:12 for almost the same lesson in "The Pounds."

The Sheep And The Goats
25:31 — —

A foretelling of the judgment between the good and the evil people of the world. This happens continuously during each life cycle, and not all at once at some future date as this has been misinterpreted to mean. Anything else would not be practical.

The Two Debtors
— — **7:41**

It is not necessary that sins be few to be forgiven, because the greater the need to be forgiven, the more will the giver of it be loved.

The Good Samaritan
— — **10:25**

A basic lesson in goodness, to help even those from whom you will receive no thanks. Those who teach the law of Moses will never know goodness.

The Friend At Midnight
— — **11:5**

Means that when Jesus said, "Ask, and it shall be given you; seek and ye shall find; knock, and it shall be opened unto you," his help must be really wanted, and only for the good of others. Then he will indeed give his help to all who live by his Word.

The Rich Fool
— — **12:16**

Those who think material success entitles them to indulge their personal desires at the expense of goodness to others (God in Man) will find that they will not be treated well in heaven.

Servants Watching
— **13:34** **12:35**

A lesson to show that good behavior should not be a sometime thing, and that goodness to others should not ever be relaxed, for Jesus' Holy Spirits are ever with us to know of it. This leads into the next parable of The Wise Steward.

The Wise Steward
— — **12:42**

Those who know how to behave, and do it not, will be punished in heaven far more than those who are ignorant of their responsibilities. For this reason, a sinful disciple will be punished more than others.

The Barren Fig Tree
— — **13:6**

This is a lesson in giving people a chance to be good by teaching them how, before condemning them as beyond hope.

The Great Supper
— — **14:16**

A lesson on the art of giving, when a man who gave only to those to whom it pleased him to be generous found few who wanted it, for he did it to please himself rather than them. Had he been truly generous, they would have accepted.

Building The Tower And The King Going To War
— — **14:28**

This is another version of the two parables in Matthew 13:44-45, for Jesus here too tells those who seek to be his disciples that they must be prepared to give up all other considerations if they wish to do this work for which he will prepare them.

The Piece Of Money
— — **15:8**

The greater is the joy in finding that which was lost than in gladness over that which was not lost, a lesson in human nature. Similarly, greater is the joy over the redemption of a sinner. This leads into the next parable of The Prodigal Son.

The Prodigal Son
— — **15:11**

Likewise, when the prodigal son returned, the father rejoiced more over this than over the older son who had remained constant, for it was he who had never wanted all during his brother's lost years.

The Unjust Steward
— — **16:1**

Telling his disciples to be good to all those also who are not able to meet the requirements of a disciple, for they might themselves fail sometime to meet these requirements and be glad for them as friends in whom they may one day want to live in the spirit in seeking eternal life. Further, in such a case, doing this well could restore them to grace in heaven.

The Rich Man And Lazarus
— — **16:19**

When a certain rich man from his place in hell sought help through Abraham in heaven from the beggar Lazarus, now in heaven, he tried to

have Lazarus warn his brothers to avoid his torment by not doing what he had done. But Abraham answered that they should look to Moses and the prophets. When the rich man replied that only someone risen from the dead like Lazarus now was could convince them, Abraham told him that he could send no one risen from the dead who could persuade those who had refused to heed Moses.

This was his way of saying that the teachers of Moses law had no saviour to send such as Jesus was to be.

The Unprofitable (Or Unmeritorious) Servants

— — **17:7**

This tells his disciples to not expect to be rewarded by heavens angels for doing what they are told by Jesus. In this passage in verse 10, the Greek word for "unprofitable" would have been better translated as "unmeritorious."

The Unjust Judge

— — **18:2**

To tell his disciples that the Holy Spirits would quickly vindicate all who seek their help, even though their earthly judges do it for the lowly only under pressure. This demonstrates how much stronger is the love of one another among the Holy Spirits than in Man.

The Pharisee And The Publican

— —

— — **18:10**

To show that beneficience is of no value when the giver is intolerant of others less fortunate; and that those truly seeking grace are the ones to be blessed in heaven.

The Pounds

— — **19:12**

To point out why salvation had been given a son of Abraham, Zacchaeus, saying that those who try to make the best use of what is given them will be given more to do; and they will be also given that which will be taken from those who would not do their best. See Matthew 25:14 for a similar lesson.

In Matthew 13:10-17, Jesus explained this more explicitly when his disciples asked him why he spoke so often in parables.

"(I speak in parables) because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance; but who-

soever hath not, from him shall be taken away even that he hath. Therefore speak I to them in parables: because they see not; and hearing they hear not, neither do they understand . . . . But blessed are your eyes, for they see: and your ears, for they hear. For verily I say unto you, that many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them."

A Lost Parable

There is a parable never officially authenticated which was found to be completely authentic here when placed along side Jesus' other teachings in this text. Written in the Coptic in The Gospel According To Thomas as Saying 97, it carries a meaning he must have intended to be included with the other ten parables beginning, "The kingdom of heaven is like unto . . . ." It is not to be thought of, however, as intended to be a replacement for any of these.

> Jesus said: The kingdom of the (Father) is like
> a woman who carries a jar
> full of meal and goes a long way.
> The handle of the jar broke;
> the meal streamed out behind her on the road.
> She did not know, she had noticed no
> accident. After she came into her house,
> she put the jar down, she found it empty.

This means that as a person goes through life with no sure purpose, he pays little heed to preserving and making good use of his substance as he dissipates it along the way. It is only when he reaches the end of his life that he discovers that no one has been enriched by him in order that he may, as Jesus put it in Luke 16:9, "be welcomed into everlasting habitations," by which he meant everlasting life.

This was another way Jesus used to emphasize that his teachings had been given them before, but that the means of their access to it, which was the handle, was lost to them by Jehovah's teachings, that broke the handle. Forgetting their earlier heritage, they knew not of their loss until the cruelty of the laws they had been living by overtook them when it came time to be welcomed into heaven.

This lesson is a confirmation of the corrected translation of John 1:1-5 in pointing out that,

> In the beginning was the Word, and ... the Word was God. All of Man's progress was accomplished by it ... Through it came the meaning of life; a life that was a light unto men ... (that) shined in the darkness; and those in the darkness comprehended it not.

Appendix IV

REVISIONS
The Intentional Additions
By Others Than
The Authors of the Gospels
And Other Corrections

Contents

Eleven Apocryphal Stories *Page*

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REVISIONS
The Intentional Additions by Others than the Authors of the Gospels

In the history of Man's efforts to better himself, one of the greatest hazards which has beset the teachings of the major religions of the world has been the alterations, adulterations and plain spurious additions which have been inflicted upon them after the death of the original teacher. As was pointed out in discussing Christian misapprehensions as to Moses' law, before Christianity, Hinduism's 33 million gods, Buddha and associated gods, Zoroaster's Ahura Mazda and posthumously added gods all began as simple dualistic teachings of good versus evil, with no mention of "God" or gods until after the teacher's death, when they were all deified contrary to the original teachings. Zoroaster in the beginning, as did Jesus 500 years later, constructed his Word upon the existing beliefs of the people, in what is referred to as "The Younger Avesta," similar to the New Testament's role in Christianity. But also like Jesus, he tried to turn them gently away from their absolute tyranny over themselves in their Older Avesta, comparable to the Old Testament to Christianity, by changing the image of Ahura Mazda from a personal God to one resembling the abstract moral ideas later taught by Jesus that emphasized the need for goodness in Man. This new concept of "God" was actually not dissimilar to what John described as "God" in his First Epistle 4:7-8. It was this concept which typified all these religions at their inceptions, but each was later corrupted to include a personalized God or gods by those who sought to trade upon Mans' instinctive fear of the unknown and the mystical.

That the true meaning of Jesus' Word met the same fate and has not been preserved is evidenced by the many changes that have been made from his original intent by those in whose hands it was placed for safekeeping. It is a tragedy that this should have been done to a group of teachers for Man's betterment, whose writings were demonstrably inspired, dictated by the Holy Spirit as Jesus was known to have promised in John 14:26, saying, "But the Comforter, who is the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." First was the erroneous deification of Jesus and his Father in heaven and a Trinity concept of "God" unknown to Jesus which were made doctrine at the Council at Nicaea in the year 325. We know this is so because Jesus never referred to his "Father in heaven" as "God the Father" even once in the 177 times he spoke of him in the Gospels. Where the King James Version in the case of John 6:27 refers to "God the Father" as the only exception to this rule, this has been shown to be a gloss by a translator because Jesus in this same verse calls himself "Son of man."

It seems especially significant that the name "Almighty God," a name by which only the spirit God Jehovah of the Old Testament was ever known, never appears anywhere in the New Testament, not even in The Acts or The Epistles. Neither does the term "Creator" or "maker of heaven and earth," "divine," "will of God" or any other suggestion that Jesus meant us to worship a personal god appear anywhere in the Gospels. The one exception in Mark 3:35 mentioning "will of God" was stated correctly in Matthew 12:50 as "will of my Father." The insertion of several apocryphal stories such as the annunciation to Mary, the virgin birth, the circumstances surrounding Jesus' birth and the birth of John the Baptist as well as the contrived geneology tables of Jesus' alleged "ancestors" in Matthew and Luke were among the most damaging of these changes. In addition, a number of spurious glosses promoting an Old Testament bias which contradicts the main body of Jesus' Word found their way into the texts, some of which have unfortunately been seized upon by the church as important dogma to the detriment of the truth. In tracing the origins of these misconceptions it must be recognized that even the apostles were confused as to many of these things until John's inspired Gospel and his First Epistle were given him in fulfillment of Jesus' promise in John's Gospel 16:12. It was this, written long after the other Gospels and the Epistles of Paul and others which revealed much that had been obscure up to that time.

Perhaps one of the most significant evidences of corruption of Jesus' Word in the 4th century is to be seen in the official definition and explanation of the doctrine of "The Trinity" as it was constituted at the Council at Nicæa in the 4th century. This was inspired in part by a desire to trade upon the fears of the unknown in order to make the people dependent upon the priests and church officials for its interpretation. The following is to be found in The Columbia Encyclopedia under the word "Trinity:"

> . . . The usual statement of the doctrine (of The Trinity) is: God exists in three persons, all coequal and indivisible, of the same substance: God the Father, God the Son (who became incarnate in Jesus), begotten of the Father, and God the Holy Ghost, proceeding from the Father and the Son or from the Father.
> By most theologies and Christian teachers, The Trinity is considered a MYSTERY, ie. its nature cannot be fully understood or known by human intelligence; it is therefore called a truth of revelation.

It is a human failing that people feel rather comfortable when they are told that their creed is "beyond human intelligence," for they tell themselves they are thus not expected to know what is wanted of them, which means they must seek the help of a priest or minister. This is just what Jesus taught us not to want to do, but rather to know ourselves what is right to do and that his Word was "the way." Had this been taught rather than a MYSTERY God given to us, Man would have known by now how

to use the knowledge that Jesus suffered and died to make known to us. That Jesus would ever have so given his life to teach Man something which "cannot be fully understood or known by human intelligence" is surely unthinkable! There is nothing in Jesus' Word to give it basis or meaning, whereas his true definition of "God" as a person's capacity to love and be good to others as explained in 1 John 4:5-8 is a fully conceived thought, the consequences of which, as well as the consequences of its rejection, are the subject of all of Jesus' ministry, to replace the acceptance of a personal spirit god such as the Jews had been told to worship up to that time.

The major additions to the Gospels were eleven apocryphal stories inserted by the collators of the Vulgate Bible who believed they were needed to try to make plausable the belated and erroneous deification of Jesus and his Father in heaven by the Nicaean Council. Their object was to make Jesus appear to be associated with the spirit God Jehovah of the Old Testament, which Jesus had explicitly denied in at least seven passages in John and by statements of principle in more than eighty places in the Gospels. See Appendix I.

To understand why these people would go to all this trouble to inject this new element into the story of Jesus, one must appreciate that their ancestors for many generations before them had been worshippers of Jehovah, or Yahweh, through the prophets. It was only natural, therefore, that they would be reluctant to cast away this heritage entirely in presenting the Word of Jesus, even though it was strongly in direct contradiction to what they had been taught. These apocryphal additions thus served the purpose of connecting the two religions as if they shared the same objectives in common, even though nothing could have been further from the truth. Jesus made this clear in Matthew 13:17 when he explicitly declared that neither the prophets nor their followers were ever given Jesus' Word nor enabled to teach it, and in Luke 5:36 when he pointed out, "the new agreeth not with the old." Nonetheless, people have now come to believe in this erroneous connection so that today it is the doctrine of most of the Christian churches of the world. With this as a foundation. It was relatively easy to also inject the erroneous deification of Jesus and his Father in heaven for the reasons mentioned earlier, which also served to strengthen this false relationship.

In pointing this out, it must be kept in mind that it was those who took command of the early church who made these mistakes, and that the present day church and its dedicated ministers are only the victims of these false teachings which were preserved over the centuries solely by cruel persecution of anyone who dared to dissent. While today no one is any longer burned at the stake for this so-called "heresy," too often is this word applied to those who would place Jesus as the sole authority, and the clergy as merely the servants of his Word, so that Jesus will be once more in command of his own teachings. Of the total of eleven apocryphal stories surrounding the origin of Jesus ten are to be seen in Luke's Gospel and four in Matthew's. In the light of the other contents of

these Gospels, it is not likely that either Matthew or Luke were the authors. Their presence here is a measure of the conflicting forces that were struggling for control of the church in the early days of Christianity.

The apocryphal stories were these:

The Birth Of John The Baptist Is Foretold — Luke 1:5-25

The first corruption of Jesus' Word is the story of the angel Gabriel appearing to Zacharias to predict John the Baptist's birth to his wife Elizabeth after having been barren in her old age. That this is an apocryphal account is attested to by two facts. The first was that John the Baptist was said to have been the missionary messenger for Jehovah and a reincarnation of Elijah, as prophesied in Malachi 4:5-6 and attested to by Jesus in Matthew 11:14 and 17:12. However, Jehovah had not been heard from since his last words in Malachi 4:6 threatening to "smite the earth with a curse" 400 years earlier, a threat that was never allowed to be fulfilled. That Jehovah was not able to support John the Baptist as had been prophesied was evidenced by his being helpless to defend himself when he was captured and finally beheaded after a long imprisonment, as Jesus confirmed in Matthew 17:12. Neither could he ever do miracles or heal. We know that John the Baptist could not baptize with the Holy Spirit as did all of Jesus' disciples, by his own admission and occasions described in The Acts.

The second reason is that John the Baptist was said in Malachi to be the forerunner of the "King-like Messiah" Jehovah had planned to send in Psalm 2:6-12, Micah 5:2 and Ezekiel 34 but who never came. This failure was still another reason for John's lack of the power one might have expected him to have, and the unlikelihood that the angel Gabriel had intervened as claimed in Luke, without this support. As we know, it was Jesus who came, to be what is now called "the Suffering Messiah" of the Holy Spirits of heaven, who had been prophesied in Isaiah 53, and the exact opposite to the one Jehovah had planned to send. In view of these failures, the whole story of Gabriel and Zacharias had to have been invented as an effort to make Jesus appear to be a fulfillment of Jehovah's prophecies. Finally Gabriel, who was one of Jehovah's helpers in heaven would never have supported a forerunner for Jesus of Nazareth. Mention of this appears nowhere else but this one place in Luke.

The Annunciation To Mary By Gabriel — Luke 1:26-38

This story also had to have been invented in an attempt to fit the well known prophesy in Isaiah 7:14, "A virgin shall conceive, and bear a son, and shall call his name Emmanuel." That it is entirely apocryphal is evidenced by several inconsistencies and the weight of history. First, it is important to note that Matthew's account of this in 1:18-25 tells us that it

was Joseph, and not Mary, who was given this warning of the coming birth of Jesus, under quite different circumstances. In order to make Isaiah's prophesy fit the story, however, the account in Matthew had to change the wording a little, to read, ". . . a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel," omitting the word "conceive." While Luke's account in 1:31 made no mention of Isaiah's prophesy, his wording was as Isaiah's except that the child was named "Jesus." Thus, neither Isaiah nor Luke suggested it to be a virgin birth, only the account in Matthew. Another discrepancy in Luke's account is that the angel Gabriel would promise the child "the throne of his father David," as this was to have been the heritage of the other Messiah Jehovah planned to send and not Jesus. This has been thoroughly documented in discussing the Two Messiahs. This was unquestionably an effort to validate the contrived geneology tables of Jesus' supposed heritage in Matthew and Luke which curiously differed in length by 15 generations from David to Jesus!

A further discrepancy in Luke 1:33 was the angel's promise, "and he shall reign over the house of Jacob forever . . . ." This again reflects the "king-like Messiah" promised by Jehovah who never came, in an effort to make Jesus appear to be he. It is not impossible that what may well have actually happened is that Joseph, or Mary, may indeed have been blessed with a Spirit communication from a Holy Spirit, the natures of which are discussed elsewhere, foretelling Jesus' birth and his importance to mankind, but not in such words as these. In view of the many threats made by Jehovah against Jesus' life should he come, told of in Zechariah 9, 11, and particularly 13:7-9, it was most important that his identity and the location of his birth be not known by those who had promised to destroy him. It is therefore hardly likely that his name would have been so given and his future so announced. Another indication of this is to be found in Matthew 1:24, "Then Joseph being raised from sleep . . . ." which suggests that he had been in a trance state to receive the spirit message. The verse which follows it, however, is certainly apocryphal, "And he knew her not until she had brought forth her firstborn," clearly was inserted to support the spurious virgin birth story.

A final indication that this story is entirely apocryphal is Gabriel's alleged statement in verse 36 that Zachariah's wife Elizabeth, mother of John the Baptist, was Mary's cousin. Elsewhere it is shown that Jesus, far from being in this heritage, denounced John the Baptist in Matthew 11:11 rather than praised him as so many mistakenly teach. What Jesus said here was that while John the Baptist had been a power in the people's eyes as Elijah in a former life, a prophet noted for his cruelty, "not withstanding he that is least in the kingdom of heaven is greater than he," meaning that in heaven he was as bad as a spirit can be. The fact that the Greek word for "cousin" also means "fellowcountrywoman" may be why it appeared safe to invent this supposed relationship of the two women, the latter meaning, however, having been in all probability the correct original translation.

The Virgin Birth Of Jesus — Luke 1:26-38 and Matthew 1:18-25

This is a claim that has been recorded frequently in history in connection with a number of people so revered after their death that their followers sought in this manner to give evidence of their hero's right to deification, which is of course a pure invention. In early pagan societies, it stemmed largely from a biological ignorance as to conception. Thus to attribute such a miraculous advent to Jesus, as these stories would suggest, would place him in a category similar to the unenlightened primitive god-figure creations of early Man, surely a thought not to be seriously considered. In addition to many instances in Greek mythology, Egyptian Pharaohs often were claimed to have been fathered by a god. Buddha and even Alexander the Great were also said to have been born of virgins by those who deified them after their death.

It is rather significant that not only is this phenomenon mentioned only in the beginning of Matthew and Luke and nowhere else anywhere in the Gospels or the Epistles, but even Paul failed to mention it despite his strong advocacy of virginity in his discourse on morality in 1 Corinthians' 7th chapter, for which it would have provided strong support. In addition, John 41:41-42 shows there was no awareness among those who heard him that there was anything special in his origin. Significantly, Zoroaster was refused his probably valid claim to have been the Messiah prophesied in Persia's "Older Avesta" 500 years earlier solely because he was not said to have been born of a virgin. This may well have been the reason for the generation of the story that Jesus was so born. In a sinaitic Syriac Palimpsest copied in the year 200, Matthew 1:16 was worded, "... Joseph, to whom was betrothed Mary the virgin, begat Jesus, who is called the Christ."

The Magnificat — Luke 1:46-56

This alleged prayer by Mary, mother of Jesus, is completely borrowed from Old Testament sources and must be classified as apocryphal in its entirety. It would have been most unusual for a girl said to have been 12 years old to have said such a prayer modeled after the prayer to Jehovah by Hannah, mother of Samuel, a barren woman asking to be given a child. This is in 1 Samuel 2:1-10. The individual verses were taken from Genesis 17, 1 Samuel 2, Psalm 103 and 105, Isaiah 49 and 63, and Malachi 1 and 4. Quite a feat for a twelve year old! or even an adult. The purpose of including this prayer and attributing it to Mary was to make it appear that Jesus was Jehovah's Messiah and a product of the Old Testament despite his firm statements to the contrary in more than 80 passages in the Gospels.

Mary's Visit To Elizabeth And The Birth Of John The Baptist — Luke 1:39-45 and 57-80

As has happened throughout history, when a person is elevated to high regard by his own people, early Man sought to attribute to that

person special qualities that set him apart from all others. Among these, as we have seen, was to claim for him unusual circumstances of his birth and unnatural natural phenomena, as here. In the case of John the Baptist, many knew of Jehovah's promise in Malachi 4:5-6 that he would "send you Elijah the prophet before the coming of the great and dreadful day of the Lord . . ." and the timing of the arrival of John the Baptist on the scene fitted this exactly. Those who later were seeking to associate Jesus with Jehovah and erroneously identified him as his "king-like Messiah," prophesied in Psalm 2:6-12, seized upon the Malachi prophecy to declare John to be not only indeed the Elijah come to herald the arrival of Jehovah's Messiah, but that Jesus was that Messiah. Isaiah 53, however, correctly told of Jesus to come, a "Suffering Messiah" quite the opposite to the one Jehovah had wanted to send who finally never came.

As with all these apocryphal stories, there may have been here too a factual basis from which these events were woven beyond the facts. But it is certain that the story as it relates to Jesus' coming ministry is apocryphal in the extreme. This was established by Jesus in Matthew 11:1-15 when he denounced John the Baptist as was explained just above. When Jesus again confirmed this in Matthew 17:12-13, he pointed out that John was obviously without heavenly support from Jehovah or anyone else that his enemies "have done unto him whatsoever they listed," and he was ignomineously beheaded by a woman's whim. Finally we know that Jesus would not be willing to support or defend a reincarnated Elijah as John was said to be, because of his history of cruelty.

These are regrettably injurious glosses for the people of those times to have wanted to add to Jesus' background, and they should not be included in any record of Jesus' testament.

The Circumstances Of Jesus' Birth — Matthew 2:1-12 and Luke 2:7-20

As in the case of the virgin birth story mentioned above, only Matthew and Luke contain stories of events surrounding Jesus' birth, and here also they are not in agreement. In Luke is the famous account of Jesus being placed in a manger because there was no room at the Inn, and that some shepherds were guided there by a star told of by an angel. Matthew on the other hand told of "wise men" who came to Jerusalem claiming to have seen the star in the East of him "that is born king of the Jews . . . and when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him . . . ." giving him gifts of "gold, and frankincense and Myrrh." No manger was mentioned in that account. The only detail on which these two accounts agree was the star.

We have no real basis for knowing the origin of either of these stories. Because of the critical need for secrecy concerning the time and location of Jesus' birth, as discussed earlier, it is not likely that the word of it would have been openly given to so many by the Spirit world: to the

shepherds as implied by Luke, or to the wise men as implied by Matthew. That Jesus was considered to have been born in Nazareth and not in Bethlehem is documented in John 7:41-42 by people denying him to be Jehovah's Messiah who had been prophesied in Micah 5:1-2 to be expected to come out of Bethlehem, which they said Jesus did not.

As in other instances of this sort, there may well have been a valid basis for the essentials of the story. Possible someone did come later to them who, realizing that they had been nearby when Jesus was born, "remembered" a great many imagined things which never happened, in order to lend credence to the illusion that Jesus was a super-being sprung from the God of the Old Testament, Jehovah, as so many had come to expect. The manger story may or may not be true, but it is possible so it will be retained.

The Prophecy Of Simeon At Jesus' Circumcision Ceremony — Luke 2:25-35

This is another instance of a person known to have been a prophet of sorts at that time being credited with foreknowledge of Jesus' mission as a means of justifying the other apocryphal stories which were then being woven around the history of Jesus' beginnings. Again we see this man too quoting from the Old Testament in the telling of this story, also to establish the relationship of Jesus to these Old Testament sayings falsely in one part, although truly in another. Only a restructure of this passage should ever be considered worthy of inclusion in any serious account of Jesus' life.

The Prophecy Of Anna — Luke 2:36-40

As in the case of the prophet Simeon discussed just above, this too must be added to the list of questionable stories inserted here by the same people, probably in the 4th century. Their presence here is a measure of the conflicting forces that were struggling for control of the church in the early days of Christianity.

The Story Of Jesus Among The Doctors Of The Law At Age 12 — Luke 2:41-52

While this story sounds very logical and the kind of thing that might well have happened during Jesus' boyhood, there is an important reason that none of these stories that revealed him to be who he was would have been allowed to happen. To realize how real was this reason requires examination of the circumstances of his coming and of the forces that sought to prevent it. Isaiah shows much of this in the description it gives of him in Chapter 53 as "The Suffering Messiah" as he came to be known. But even more is revealed in Zechariah 9:9, 11:12-13, 13:7 and most of Chapter 14. There Jehovah threatens the Spirit who was to be Jesus by promising that Jesus would be betrayed and destroyed and his followers scattered like leaderless sheep. It was these threats to which

Jesus referred as he made his way to the cross when he said that he was allowing these cruel things to happen to him "that the scriptures be fulfilled." In this way he showed us the evil that was in the teachings that had caused these fine people to be so unkind.

This is why Jesus' Father in heaven protected Jesus from public view, and why we know so little of his boyhood and youth. Had it become known who he was prematurely, Jehovah's followers would have conspired to destroy him sooner, before he could accomplish his mission and complete his ministry. Also during these early days, Jesus' Father in heaven had to use this time to build up Jesus' strength in those Spiritual gifts which were required to protect him against those who would employ spirit means to destroy him. It was only after he had accumulated his twelve disciples that he could be sure of not being overtaken by those who had threatened him in Zechariah. Understandably there will be few who will recognize how important this was to Jesus in those days, for it is an aspect of his life that is still little known by those who were intended to be the teachers of his Word. From all this it can be seen that to have so exposed his identity as this passage would have us believe might well have made impossible all he came to do. This is why it is certain it never happened.

The Flight Into Egypt By Joseph And Mary To Save Jesus From Herod — Matthew 2:13-23

This much quoted story appears nowhere else in the Gospels and is unfortunately an apocryphal one generated from a desire to justify three Old Testament prophecies which actually were not at all related to Jesus. The intense desire of this subverter of Matthews Gospel to relate the coming of Jesus to these old prophecies is evidenced by his having cited 50, of which 9 were in error, more than twice as many as in the works of the other apostles except for Luke who cited 26, Mark having cited 22 and John 10.

The three prophecies in this chapter were in verse 15, "Out of Egypt have I called my son," which actually was Jehovah speaking of Jacob in Hosea 11:1; then in verse 18, referring to the sons of Rachael killed in battle, told of in Jeremiah 31:15; and in verse 23. "He shall be called a Nazarene," which confused a reference to Samson in Judges 13:5, who was called a "Nazarite," a sect especially endowed with strength and embracing abstinence.

While it is entirely possible that Joseph and Mary were graced with a Holy Spirit at that time, and may indeed have been helped in this manner on other occasions, this particular story, as was also true of the others concerning Jesus' birth, was surely not true as recounted here. Whether these three and the others cited in Matthew were all placed here by Matthew or inserted later by others as were other glosses found in the Gospels is not easily determined. An analysis of the Old Testament prophecies cited in the New Testament will be presented in a separate discourse in Appendix II.

Another interesting discrepancy in this passage is that verses 22-23 state that when Joseph returned from Egypt on hearing of the death of Herod, he was alarmed at the news that Herod's son had succeeded his father as king of Judaea, so, "he turned aside into the parts of Galilee and came and dwelt in a city called Nazareth, that it might be fulfilled . . . ." In contradiction to this, Luke said in his apocryphal story of Gabriel's annunciation to Mary in 1:26 that Joseph and Mary were living in Nazareth before Jesus' birth, and in 2:4-5 stated that they left Nazareth to go to Bethlehem, "to be taxed with Mary his espoused wife, being great with child." And later in 2:39 Luke said, "And when they had performed all things according to the law of the Lord, they returned into Galilee, *into their own city Nazareth.*" While Luke spoke of Herod in 1:5 and again in 3:1 in connection with John the Baptist, he made no mention of him in connection with or as a threat to Jesus at his birth or thereafter, although mentioning Caesar Augustus and Cyrenius the governor of Syria in his telling of it.

Whether it is Matthew or Luke who is in error here is difficult to establish, but it is strongly suggested that the story of the flight into Egypt in Matthew 2:13-23 was an invention in its entirety, possibly by someone other than Matthew. "The slaughter of the innocents" mentioned only in Matthew 2:16, which allegedly gave rise to "The flight into Egypt" according to Matthew, was not recorded by Josephus, the historian of the times.

The Geneology Of Jesus — Matthew 1:1-17 and Luke 3:23-28

Because of the many prophecies in the Old Testament foretelling the sending of a Messiah who would be a descendant of David, most of them by Jehovah, it became very important to establish that heritage for a Jewish Messiah to be accepted. Particularly was this true of those who believed that Jesus was this Messiah which, as was pointed out earlier, he was not. It was these people therefore, or those who thought like them, who sought to trace Jesus' lineage back to David, despite Jesus having denied this on several occasions. The most notable of these was in **Matthew 22:41-46:**

> While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? whose son is he? They say unto him, The son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool. If David then call him Lord, how is he his son? And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.

This was a quote of Psalm 110:1, supposedly of Jehovah.

In another refutation of this, Jesus told some Jews who claimed Abraham as their father in John 8:37-40, "I speak that which I have seen with

my Father; and ye do that which ye have seen with your father," as elsewhere pointing out that Abraham was not his ancestor as he was theirs. This is only one of several places Jesus made this point. That the apostles were well aware of this is evidenced by Paul's epistle 1 Timothy 1:4, "neither give heed to fables and endless geneologies ..." and Titus 3:9, "but avoid foolish questions and geneologies ...."

Yet even today the same thinking is reflected in many Christmas hymns and Psalms read in church services. Actually, in the course of Jesus' denial in Matthew 22, he was teasing his Jewish listeners in quoting Psalm 110:1, for in that Psalm it was Jehovah speaking as if to the Messiah he planned to send, but who never came, and it was not Jesus to whom it referred. This was one of the many ways Jesus showed that he was not Jehovah's Messiah or son.

As mentioned earlier, only the Gospel of Matthew and Luke included a geneology table attempting to link Jesus to Abraham through David. This was despite Jesus having denied any relationship to Abraham at some length in John 8:33-59. As will be seen in the attached page of all the geneology tables, Luke's table even went all the way back to Adam! Just a casual look at these tables immediately shows how improbable and lacking in authenticity they have to be. The two most glaring flaws one sees is that Luke's list contains 15 more generations from David to Jesus than does the list in Matthew. Also, the two lists differ as the name of Joseph's father, Jesus' grandfather, as well as the lineage proceeding immediately from David in every detail!

When one considers how painfully contrived were these geneologies, and their obvious unsuitability as a basis for so important a fact to know about Jesus, it is apparent that those who added them to these two Gospels in the 4th century had in mind only their desire to associate Jesus with the prophecies by Jehovah. This was despite more than eighty passages in the Gospels in which Jesus specifically stated his direct opposition to Jehovah and those who perpetuated his teachings. One of the most succinct of these was in John 8:54-44, "... it is my Father that honoureth me; whom ye say, that he is your God: yet ye have not known him ...."

GENEOLOGY TABLES

Matthew 1:2-16
Abraham
Isaac
Jacob
Judas
Phares
Esrom
Aram
Aminadab
Naasson
Salmon
Booz of Rachab
Obed of Ruth
Jesse
David
Solomon by Bathsheba
Roboam
Abia
Asa
Josophat
Joram
Joram
Ozias
Joatham
Achaz
Ezekias
Manassas
Amon
Josias
Jechonias (Captivity)
Salathiel
Zorobabel
Abiud
Eliakim
Azor
Sadoc
Achim
Eliud
Eleazar
Matthan
Jacob
Joseph father of
Jesus

14 Generations
"Abraham to David
David to Captivity
Captivity to
Christ" (13)

Luke 3:23-28
Abraham
Isaac
Jacob
Judas
Phares
Esrom
Aram
Aminadab
Naasson
Salmon
Booz
Obed
Jesse
David
Nathan
Mattatha
Menan
Melea
Eliakim
Jonan
Jonan
Joseph
Juda
Simeon
Levi
Matthat
Jorim
Eliezer
Jose
Er
Elmodam
Cosam
Addi
Melchi
Neri
Salathiel
Zorobabel
Rhesa
Joanna
Juda
Joseph
Semei
Mattathias
Maath
Nagge
Esli
Naum
Amos
Mattathias
Joseph
Janna
Melchi
Levi
Matthat
Heli
Joseph father
Jesus
(15 more generations than Matthew)

Luke 3:23-28
Adam
Seth
Enos
Cainan
Maleleel
Jared
Enoch
Mathusala
Lamech
Noe
Sem

Arphaxad
Cainan
Sala
Heber
Phalec
Ragau
Saruch
Nachor
Nachor
Thara
Abraham

Genesis 5
Adam
Seth
Enos
Cainan
Mahalaleel
Jared
Enoch
Methuselah
Lamech
Noah
Shem, Ham Japheth
(1 Chronicles 1:17)
Arphaxad
—
Shelah
Eber
Peleg
Reu
Serug
Mahor
Nahor
Terah
Abraham

Genesis 10:24, 11:10
Shem

Arphaxad
—
Salah
Eber
Peleg
Reu
Serug
Nahor
Nahor
Terah
Abram, Nabor, *Haran*
Isaac Lot
Jacob, Esau
Judas

NOTE:

1 Timothy 1:4 "Neither give heed to fables and endless geneologies, which minister questions, rather than godly edifying which is in faith: so do."

Titus 3:9 "But avoid foolish questions, and geneologies, and contentions, and strivings about the law; for they are unprofitable and vain."

Titus 1:14 "Not giving heed to Jewish fables, and commandments of men, that turn from the truth."

Casual Glosses Added To The Gospels

In considering these many examples of adulterations to the Word of Jesus, it is obvious that most of them found their way into the texts of the Gospels from the same sources, and promoting the same bias. As in the case of the apocryphal stories just discussed, some of these spurious glosses are today being used as important church dogma, which may have been their purpose. If the adulterations which follow were more blameworthy, it is because they were made to appear to be an integral part of the author's own words, often within verses. While their numbers were relatively few, their corrupting effect, particularly in the Book of John, was far greater than their numbers would suggest. However, because of their nature and the consistency of their purpose, they are easily identified. The greatest adulteration was perpetrated against the Book of John because only he truly understood and described who and what Jesus was and the true source of his power.

In presenting the following passages in which subsequent additions or adulterations were made, it will be shown that in each case, Jesus' words to seek only goodness were intended to teach people to take care of themselves by knowing what is right and wrong through the Word he would teach them, rather than to look to some spirit "God" in heaven to do it for them, as they had been doing for so many centuries. The adulteration in almost every instance was for the purpose of twisting this so it could appear to mean that a personal God, often Jehovah, should be looked to for all guidance and help as if this were part of Jesus' Word instead of directly contrary to it. This is why it is so important that these efforts to reverse Jesus' intent be known, and have been hereby corrected.

CORRECTIONS TO THE BOOK OF JOHN

In examining the corrections of these 58 errors in The Book of John which follow, it should be observed that 45% of them were the result of spurious verses or words inserted later by others for the purpose of making it appear that Jesus was not what he was, but rather the Messiah Jehovah had planned to send and prophesied in Psalm 2:6-12. However, it was Isaiah 53 where the coming of a "Suffering Messiah" who was to be Jesus was correctly described, and Zechariah who recorded the threats to destroy him and his followers should he come, not as the "king" Jehovah would have sent, but as a teacher, that people should be good to one another and never cruel.

Only in John's writings are there spurious inserts to be found in such numbers as to seriously damage the total intent of his message. It is therefore with great care and painstaking study that The Book of John is here corrected in order to restore it to its original greatness of purpose. For it is only in the works of John that we are shown who Jesus actually was and the true source of the powers given him by his Father in heaven which at no time were ever available to any of the prophets or others of the Old Testament teachings, as Jesus himself pointed out in Matthew 13:17. Similarly, it is only in John's First Epistle which follows that we are shown what was truly meant when Jesus spoke of "God," "Spirit or Spirits of God," "Son of God" and "love."

It is for this reason that the Book of JOHN and his First Epistle contain the keys to understanding the Word of Jesus and whence he came, and why it is placed first in importance of all the Gospels of the New Testament. Originally, John's writings contained no errors of any kind because they were dictated directly to him by the Spirit of Jesus who at that time was living in him. The errors in the documents which were finally handed down to us were of more recent origin, some intentional and others mistakes in translation or in understanding of the text. When the present system of punctuation was introduced in the 16th Century, this also was misused in a number of important passages. It is these which have been corrected here that these truths might be known in the way Jesus meant that we be given them.

Of the four gospels, only those of John and Matthew can be said to have been completely inspired. The only errors that occurred in their writings were invariably the result of the work of others, with the one possible exception in Matthew where his wording of the blessing Jesus gave at the last supper, like Mark's was less accurate than Luke's and Paul's description of it.

In discussing this first chapter of John, it will be shown that only 15 of the 51 verses were truly written by John and are thus entirely authentic. The other 36 verses were inserted or adulterated by someone who wished to tie Jesus in with those who were teachers of the Old Testament.

The information purported to be in the verses which were inserted attempted to change the history of how Jesus assembled his disciples in the beginning so it would seem to be connected with John the Baptist instead of the way it actually happened and correctly told in Matthew 4:18-22 and later in chapter 10, as well as in Luke chapters 5 and 6.

When the critical mistranslation from the Greek in the opening passage is added to this, it is a greatest of tragedies that the wonderful Word John gave us from Jesus' teachings should have been thus contaminated and so lost to mankind in its original purity. What follows is as it was originally intended by John, passage by passage.

	Corrected translation
1:1-2 In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God.	**1:1-2** In the beginning was the Word. And the Word was synonymous with God. And the Word was God. The same from the beginning was synonymous with God.

This beginning of John's Gospel as it has come down to us is one of the most misunderstood teachings of all of Jesus' words. In it is the entire intent of his teachings as to what God must be to man if he wants things to be better than they had been during the days of the Old Testament. It contrasts his Word with their Old Testament teachings in which a "God" to them was a spirit in heaven who was willing to give them their wants and needs instead of learning how to recognize for themselves what was best for them to know and live by. In addition, he pointed out that knowledge of his Word had been known since the beginning of Man.

What Jesus was saying through John was that the Word of goodness and kindness to one another which he was to teach would be God to Man as it always had been from the beginning, because it was intended to be the discipline which would govern his motivations all during his life. This would be a replacement for the Old Testament teachings of "An eye for an eye, and a tooth for a tooth." To make this thought complete, "... the Word was with God" is better translated as "the Word was synonymous with God" as this is an alternate meaning of the Greek word.

1:3-5 All things were made by him; and without him was not any thing made that was made.

In him was life; and the life was the light of men.

And the light shineth in darkness; and the darkness comprehended it not.

Corrected translation

1:3-5 All of Man's progress was accomplished by it; and without it no progress was made. Through it came the meaning of life; a life which was a light unto men. And this light shined in the darkness; and those who were in the darkness comprehended it not.

The real sense of this passage was that whatever progress Man has ever made in his ability to live at peace with himself and his fellow man was accomplished only through his knowledge of "The Word" as Jesus was to teach it. "The darkness," of course, meant those people who saw no goodness in being good to each other and who would never understand the need of Jesus' Word. Another way of expressing this passage would be, "Whatever Man has ever made of himself was done only through the Word." The word for "made" was not intended to imply a "Creator," a word that does not appear anywhere in the Gospels.

The error in translation of this passage from the Greek arose from the lack of gender in the Greek pronouns. Because those who were doing the translating were accustomed to always think in terms of God being a personal God, as was Jehovah in the Old Testament, when they came upon a third person singular pronoun to translate in a passage mentioning "God," it seemed to them that it had to be translated "him," not realizing that the writer meant "it," referring to "the Word" and not "God." Thus, the subject of this entire passage throughout was actually "The Word" and not "God."

1:6-16 With the one exception of verse 12, this passage is composed completely of insertions from two different sources, one of them spurious and the other from a thought John would have said, but not in this context. The reason this has to be so is that verses 12, 14 and 18 contain ideas only John could have written, all corrupted except for 12, while the others contain the same thoughts to be found in similar spurious insertions in 1 John starting with 4:9 and all that followed it to the end of the Epistle, including all of chapter 5. This latter also contains about seven verses similarly taken clearly from some similar writing of John's, suggesting that this adulteration of John's work was done all from the same sources by the same person.

6 Here John the Baptist was said to have been sent "from God," meaning Jehovah, who said he would do so in Malachi 4:5-6. Although this was indeed true, Jesus made clear in Matthew 11:11 that even though this John had been well thought of as a man on earth, both as Elijah in a previous incarnation and now as John the Baptist, he emphasized that, "he that is least in the kingdom of heaven is greater

than he." It is not likely, therefore, that the inspired apostle John would not have known of Jesus' low opinion of John the Baptist, and thus not make this reference to "God" seem to be in these glowing terms.

7-9 These verses merely support the false illusion that John the Baptist's mission was always intended to be as a herald for Jesus rather than the later development that it truly was. As explained elsewhere, John the Baptist had originally been intended by Jehovah to be a messenger to herald the coming of Jehovah's "king-like Messiah" who never came.

10 Here is an effort to imply that Jesus was "The Creator," a title Jehovah often had claimed for himself in the Old Testament but a word neither mentioned nor inferred anywhere in the Gospels, showing it had no relevance to Jesus. This is clearly the work of those in the Council at Nicaea who tried to place Jesus in this relationship to Jehovah and the prophets by calling him "the only begotten Son of God," for example, instead of "Son of man" as Jesus had called himself 85 of the 88 times he had identified himself, just so he would not be so mislabeled. In other passages, Jesus and his Father in heaven called his disciples "sons of God," in 1:12 below and in 1 John 3:1, which also makes "the only begotten Son of God" meaningless to Jesus' teachings.

11 "He came unto his own, and his own received him not." is a clear attempt to again associate Jesus with the identity of Jehovah by picturing him as coming to "his own people," as Jehovah always called them, which was surely not ever true of Jesus who made a point of invariably saying "*your* law," "*your* father Abraham" and "*your* God" when speaking to them, to emphasize his lack of identification with them.

13 Who were born, not of the blood, nor of the will of the flesh, | nor of the will of man, but of God.

This is the same thought contained in the concept of the virgin birth, implying divine intervention in the births of these "Sons of God" mentioned above, clearly a spurious addition to verse 12.

14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory of | the only begotten of the Father,) full of grace and truth.

This is the same thought as in the authentic 1:1-2 which has been fully explained. However, the parenthetical insertion is clearly another spurious effort to tie Jesus to the Old Testament God, Jehovah, and his teachings which Jesus came to undo, as he pointed out in most of his sermon on the mount and in more than eighty other passages.

16 Since this refers to John's still unfounded status, it is not a valid claim.

1:18 Except for the words "only begotten" and a mistranslation from the Greek of the personal pronoun "him" at the end, this is an authentic passage parallel to so many others of John's which reflect Jesus' teaching as to the nature of God, both in Man and in heaven, not found in the other Gospels.

No man hath seen God at any time; the *only begotten Son,* who is in the bosom of the Father, he hath declared *him (See John 6:46 for a parallel verse).*

The words in italic were not John's.

Unfortunately, the words "only begotten" were inserted by the same people as did the others. Again the translator mistook the Greek pronoun because of the reference to "God" in the text, which at the end of the passage should have been "this" or "it" rather than "him." Here too was more effort to link Jesus to the Old Testament spirit God, Jehovah.

The thought John clearly was trying to give us was that God, as Jesus taught God to be as expressed in 1 John 4:7-8, was not a personal God as had been Jehovah of the Old Testament who had caused himself to appear in a spirit manifestation several times. This is discussed more fully elsewhere. See chapter 2.

1:19-34 This account of John the Baptist's ministry is a collection of material drawn from the other Gospels and inserted here by others than John the apostle. The purpose was again of course to strengthen the inference of a connection between Jesus and the Old Testament teachings.

1:35-37 In this passage, the persons involved are somewhat confused as to their identity because John the Baptist is supposed to have said of Jesus, "Behold the lamb of God!" whereas he never would have known Jesus to have been this at that time. However, when two of his disciples heard this and then followed Jesus to where he lived, they clearly would have had to have mistaken Jesus to be Jehovah's Messiah whom John the Baptist had come to herald, or they would not have forsaken John for Jesus on such short notice. In verse 29 this same error was made by later copyists who there also quoted John the Baptist as calling Jesus "the lamb of God" when he surely did not know at that time that Jesus was to be sacrificed, as this cognomen would have signified. Again this passage is a contrived effort to connect Jesus with John the Baptist out of context.

1:38-42 This passage was again an attempt to falsely imply that there was a real association between Jesus and John the Baptist, by saying that two of Jesus' disciples were followers of John the Baptist, thereby contradicting the accounts in Matthew and Luke as mentioned earlier. This was correctly told in Matthew 4:18-22 and chapter 10, as well as in

Luke chapter 5 and 6. Those who did the insertion tried to authenticate it by saying that the two disciples in question were Peter and his brother Andrew, and that Jesus thereupon nicknamed Peter "Cephas, which is by interpretation, A stone." This shows that this passage is made up of portions which are spurious and others that are authentic from another work of John, for the reference to "Cephas" meaning "A stone" was surely the basis for Jesus' statement to Peter in Matthew 16:18, "... upon this rock I will build my church ...." meaning that he would plan his teachings to be able to motivate such simple and forthright people as he knew Peter to be. Had it not been for this reference, this passage would have had no meaning.

3:11 "that we do know" and "that we have seen" is better translated "what we do know" and "what we have seen."

3:16-21 This beautiful passage, the first two verses of which have been made into such an important dogma by the church, is the unfortunate product of a true and wonderful teaching by Jesus and a spurious substitution which makes it falsely appear that it was Jehovah of the Old Testament who sent Jesus as his "king-like Messiah." The ultimate proof that it was injected by the worshippers of Jehovah who were responsible for the other insertions in John is the ending of verse 18, "but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."

This wrathful and vengeful attitude reflects again the words of Jehovah in Psalm 2:6-12 describing the cruel Messiah he planned to send, surely the direct opposite to everything Jesus taught and stood for. "The only begotten Son" is also of course one of the trade marks of these adulterers of John's Gospel, as explained earlier.

The tragedy is that the authentic thoughts contained in this passage do indeed beautifully sum up the purpose of Jesus' ministry, so if it were reconstructed in the words as John wrote them, it would surely deserve the prominence it has been given. In doing so here, it should be kept in mind that the "Spirits of God" were those Holy Spirits in heaven who answer our prayers to "Our Father who art in heaven."

16 For the *Spirits of God* so loved the world, that they sent *one of their own,* that whosoever believed in him should not perish, but have everlasting life.

17 For *this Holy Spirit* was not sent into the world to condemn the world; but that the world through him might be saved.

18 (This is entirely spurious as shown above.)

19 That light is come into the world, and men loved darkness rather than light, because their deeds were evil. (Note that only the opening

phrase "and this is the condemnation" has been omitted as spurious, for Jesus would never speak of this in vindictive terms.)

20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. (unchanged)

21 But he that doeth truth cometh to the light, that his deeds may be made manifest.

The last phrase here, "that they are wrought in God," is a spurious insert intended to relate this to Jehovah, but has no meaning in the context of Jesus' Word or it would have said, "wrought through God in him," to signify the quality of goodness in him as the motivation, for, as Jesus explained in Luke 17:21 "for, behold, the kingdom of God is within you."

4:24-30 This passage was spuriously added by the same people who added the others. It begins with an attempt to establish that Jesus was teaching of a God who was a spirit God as was Jehovah, contradicting Jesus' teaching that in the context of his Word, "God" should not be a personal God but rather the quality of goodness in Man and his willingness to love others, as explained in 1 John 4:7-8. Nowhere did Jesus ever refer to his Father in heaven as "God," in the 177 times he spoke of him, nor tell us to pray to anyone other than "Our Father who art in heaven." The words "Almighty God" do not appear anywhere in the New Testament, not even in The Acts or The Epistles.

4:42 This passage of 39-42 is interesting inasmuch as it contains only the conversation of the woman of Samaria and a group of Samaritans after Jesus had gone. It is doubtful Jesus would be that well received in view of his poor treatment told of in Luke 9:51-56. The mention of Jesus having been recognized as being "indeed the Christ, the Saviour of the world" is purely the idea of the person who inserted it, and nothing ever written by John.

5:25 "the son of *God*" must have originally been "the Son of *man*" as in verse 27 just below.

5:31 "my witness *is not true*" must be retranslated "*will not seem to be true*" or it will make it appear that Jesus' word on this would not be trustworthy.

6:27 In this verse, the ending has been adulterated by causing "the Father" to read "God the Father" by the same people seeking to associate Jesus with the personal God, Jehovah. Of the 177 times Jesus speaks of his "Father" in the Gospels, only in this verse is the word "God" attached to it. When Jesus again named himself "Son of Man" here, as he almost always did, he contradicted this deification of his Father.

6:29 "whom *he* hath sent" should have been "whom the Father hath sent." The use of the word "God" in this verse is entirely within the context of Jesus' meaning of it until the last line containing this erroneous use of "he." Since we know it should not have inferred a personal God, it may well have been originally worded, "whom God hath sent," and the translator unfamiliar with Jesus' meaning of "God" as the quality of love for your fellow man assumed "he" would be equally appropriate.

6:39 "lose nothing" is better translated "lose none." "Raise it" is better translated "raise him."

6:57 "living" has been omitted as a gloss to make it seem to mean Jehovah.

8:42 Here "he" should have been "God" in Jesus' meaning of it, that it was the goodness in the Holy Spirits of heaven that had motivated him to come, for this was "God" to Jesus.

8:50 "but" should precede "there is one that seeketh . . ." for coherence.

8:46 "convinceth" should be retranslated "has convicted."

12:9 and 12 "much" should be retranslated "many."

12:25 "hateth" should have been translated "loveth less" as also in Luke 14:26.

12:27 "save me from this hour:" should have been punctuated "save me from this hour?" This unfortunate mispunctuation reverses the entire meaning of this verse. Jesus would surely not have asked for relief from the ordeal he faced and at the same time have said, "but for this cause came I unto this hour," nor so thoroughly prepare his disciples for his coming martyrdom. This is confirmed in 18:11 when he told Peter who sought to resist Jesus' arrest, ". . . the cup which my Father hath given me, shall I not drink it?"

13:3 The verse 3 ending, ". . . and that he was come from God, and went to God," was in direct contradiction to verse 1, ". . . that he should depart out of this world unto the Father . . ." for Jesus had pointed out in more than seven places in John such as 8:54-55 that "God" and "the Father" were not to be used synonymously, as the Jews had never known "the Father." This is confirmed also by Jesus' later correction of his disciples' wording of this in 16:28, proclaiming, "I came forth from the Father, . . . again, I leave the world, and go to the Father."

This verse 3 ending must therefore be recognized as a spurious gloss by one of the many translators in this Bible's history who sought thereby

to falsely make Jesus appear to be the product of the Old Testament God, Jehovah.

13:5 "bason" is now spelled "basin."

13:25 A mistranslation from the Greek in this verse introduces a series of related errors incorrectly identifying "The other disciple, whom Jesus loved," mentioned six times by John. Possibly due to a misinterpretation of the meaning of 21:24, it has been the general assumption heretofore that it referred to the apostle John, though no explanation has been offered as to why, if so, John would have so described himself or, if it were someone else, why John would have been so shy about naming him. The answer clearly is that it was not a "he" but a "she," Mary Magdalene, and this is substantiated by several of the other references to this unnamed disciple.

As explained earlier, this was an understandable error by a translator who, because of the lack of gender in the Greek pronouns, made the natural assumption that a disciple would be a man. Thus, in this verse, "*He* then lying on Jesus' breast . . ." should have been translated "*She* then lying on Jesus' breast . . . ."

16:1 "offended" should be retranslated "entrapped."

16:19 "of that I said" is better translated "of what I said."

16:31 "Do ye now believe?" should have been translated "Do ye even now still believe that?" Jesus had only just finished telling Peter that he "came forth from the Father" and was about to "go to the Father," and that he did not "come out from God" as Peter insisted on mistakenly contending.

This is another of a number of examples reported in the Gospels to show how often the disciples understood little of what Jesus was saying, especially Peter and Philip.

17:1-11 Jesus prays for his disciples and all who will seek his help through them

Woven into the beginning of this chapter are adulterations of all or part of five verses, made up of insertions written by someone other than John through either a misconception or intentional effort to mistakenly associate Jesus with Jehovah. Since this prayer was not part of John's Gospel, it is interesting that so much trouble was expended to corrupt it. These are the verses which were altered from John's original:

1 Omit "and lifted up his eyes to heaven, and said," as not suitable in view of the actual origin of this prayer as Jesus' thoughts on the death of John, in whom he then dwelt. Particularly is this true in view of Jesus'

careful explanation to Philip in John 14:7-11 that his Father dwelt in Jesus, so he would not therefore find "heaven" by looking up.

2 Omit "As thou hast given him power over all flesh." This spurious addition was intended to imply that Jesus was the Messiah of Jehovah, the only one who ever claimed such a power as this.

3 Omit the entire verse as a spurious effort to falsely identify Jesus as Jehovah's Messiah, destroying the whole meaning of "eternal life" as taught by Jesus.

6 Omit "thine they were, and thou gavest them me" as a spurious insert to relate the verse to Jehovah, who was the only one who ever referred to the Israelites as "my people."

9 Omit "for they were thine" as a spurious insert as just described also in verse 6.

11 Omit "Holy" before "Father" as a spurious insert by one who did not realize that no one in either Testament was ever called "Holy Father."

18:32 "That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die."

This is one of a series of spurious insertions glossing the Gospels to make it appear that the exact nature of Jesus' death had been well known and declared by Jesus often before his death. While its intent was benign, this adulteration included words not spoken by Jesus nor written by John, with the sole purpose of glorifying Jesus' history by those who reported it after the fact. Of the eight times Jesus referred to his coming martyrdom, only in Matthew 20:19 did he mention crucifixion as his destiny. The remaining seven times that he spoke of his coming death, he used only the words "be killed . . . be slain . . . put to death." Actually the most frequent method of execution by far at that time was stoning, as the scriptures testify in many places, and in fact no other is mentioned in the many threats by the Jews against Jesus. Further, if this was meant to refer to Jehovah's threats in Zechariah, this would not have been said following the high priests' denial of authority in verse 31.

Linked to this spurious verse in John are six other references to the expectation of his coming death to be by crucifixion in the other three Gospels, but not in John. These quote Jesus as telling his disciples that they must, if they wish to follow him, "take up his cross . . . bear his cross" and variations of this reference to the cross, as if it were a popular expression of the day. The best evidence, however, does not bear this out. It seems clear, therefore, that the same person who added those glosses to the other three Gospels must also have inserted this verse in

John to validate them. This would place the time of these insertions as the 4th century when the Vulgate Bible material was collated. Appendix VII shows this in more detail.

19:26-27 This is the second mistranslation from the Greek in connection with the identification of "the other disciple, whom Jesus loved," due to the lack of gender in the Greek pronouns. This is more fully explained earlier in discussing the verse 13:25.

In this episode, according to verse 25, Jesus' mother, her sister "Mary the wife of Cleophas, and Mary Magdalene" stood by Jesus on the cross. No man was present. Verse 26 continues,

When Jesus therefore saw his mother, and the disciple standing by, whom he loved . . ."

Since he would hardly have meant either his mother or his Aunt, it leaves only Mary Magdalene to be the disciple "whom he loved." When one adds to this the fact that the Greek word for "son" also means "child," the reason for this error is evident. Therefore, this verse should have been translated,

. . . Woman, behold thy child! Then saith he to the disciple, Behold thy mother! And from that	hour that disciple was taken into his own home.

instead of as it appears in the King James and most other Bibles:

. . . Woman, behold thy son! Then he saith to the disciple, Behold thy mother! And from that hour that	disciple took her into his own home.

It was in this way that Jesus committed Mary Magdalene to his mother's care.

19:30 "the ghost" should be retranslated "his Spirit."

20:5 Again there is a mistranslation of pronouns due to the lack of gender in the Greek, in connection with "the other disciple, whom Jesus loved." For this reason, the word "he" in both places it appears here should have been "she."

20:8 Again, the pronoun "he" should have been translated "she," for the same reason as explained just above.

In the beginning of this account is another of the six allusions to the unnamed disciple "whom Jesus loved," who is always alluded to as a man but who actually was Mary Magdalene. In this instance, however, that unnamed disciple is mentioned in a way which would appear to contradict this, but a close examination discloses another explanation which accounts for it.

The confusion begins in 20:1-2 telling of Mary running from Jesus' empty sepulchre "and cometh to Simon Peter, and to the other disciple, whom Jesus loved" to tell them the news. This makes it appear that Mary and "the other disciple, whom Jesus loved" were two different people. However, it is clear from the rest of this account that this was a confusion on the part of the translator in assembling the documents who, assuming "that other disciple" to have been a man, glossed the account accordingly, but in error. We see this in verse 3 where Peter is said to have left Mary Magdalene behind when he went with "that other disciple" to investigate Mary's report, but in view of Mary's anxiety about it, that is not very likely. Later, as if to confirm this, we see in verse 11, "Mary stood without at the sepulchre weeping . . ." without any evidence as to how she got there. Thus it would seem certain that Mary was "that other disciple, whom Jesus loved" who went there with Peter. Further, verses 4-8 surely describe the behavior of a woman rather than that of a man.

20:9 The insertion of this verse has to be a subsequent gloss by someone who failed to realize that if the chief priests and Pharisees "knew" of Jesus' promise to "rise from the dead . . . the third day," as Matthew reported in 27:63-64 the disciples surely would have known it.

20:17 Omit "and to my God, and your God." This again is a spurious insertion to imply a connection between Jesus' Father in heaven and the personal God, Jehovah, which he denied frequently in the Gospels, as mentioned earlier.

20:22 "breathed on them" should have been stated, "touched each of them in turn."

This misstatement of fact is so well documented as known to John, it is not possible that John could have written this. In The Acts 8:14-17 Peter and John are described as they baptize Samaritans, "Then laid they their hands on them, and they received the Holy Spirit." In no other way is a Holy Spirit conveyed from one person to another than by physical touch such as this. The notion that something like this happened to people who were breathed on derives from ancient superstitions because wind and a blown breath held mystery in its being invisible yet able to be felt. Clearly the scribe who inserted this was totally ignorant of Jesus' method of baptism and was greatly impressed by this superstition.

20:26 Omit "the doors being shut." This phrase is certainly a gloss by someone who did not understand the nature of Jesus' appearances after his death. Rather than being a materialized Spirit as many and this insert assume, Jesus' Spirit entered into the body of a stranger to his disciples, causing that person temporarily to be his host through whom Jesus could manifest himself, using the strangers voice as well. That this was true of each of his eleven appearances is confirmed by the language used by Mark in 16:12 when he said, "After that he appeared in another form unto two of them . . . ." In each case, Jesus was not recognized until he

said or did something that identified him, such as blessing the bread as he broke it as described by Paul in 1 Corinthians 11:23-25.

20:31 When this verse was originally written, it is not likely that the phrase, "the Son of God" was included. This is because Jesus never referred to himself as "the Son of God," in this context, nor would John have done so, to insure that he would not be mistaken for the Messiah Jehovah planned to send.

Once more this was an effort to associate Jesus with Jehovah as his "king-like Messiah." While it is true that Jesus and his Father in heaven called his disciples "sons of God" in John 1:12 and 1 John 3:1, and that Jesus was surely one himself in that context, he never said it to make it appear that the God he spoke of was a personal God such as Jehovah. This was because his use of the word "God" was to represent the quality of goodness and love of others in Man, and those who dedicated themselves in heaven solely to the good of others, whom he called Holy Spirits, mistranslated as "Holy Ghost" in the old texts.

21:21-24 Once again there are a number of mistranslations of the Greek personal pronoun in connection with "the other disciple, whom Jesus loved," in each of these verses.

21 "Peter seeing *him* . . . what shall *this man* do" should be "Peter seeing *her* ... what shall *she* do?"

22 "... that *he* tarry till I come" should be "... that *she* tarry till I come ...."

23 "... *he* shall not die ... that *he* tarry till I come" should be "... *she* shall not die ... that *she* tarry till I come ...."

24 "... that *his* testimony is true." should end "... that *her* testimony is true." This is because Mary apparently was the author of this episode.

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CORRECTIONS TO JOHN'S FIRST EPISTLE

As in the case of John's Gospel, his First Epistle also was the object of much adulteration by spurious insertions and substitutions. In his Second Epistle, only the 3rd verse was so corrupted. Again, these were because only John understood and described who Jesus was and the source of his power which, if not adulterated, was thought of as a replacement to the supremacy of those who had ruled their people through fear of the "wrath of God," meaning the spirit God, Jehovah. The purpose of the adulteration, therefore, was to imply a connection between Jesus and their Old Testament God, Jehovah, or Yahweh as they call him today, so the latter's status would not be diminished and their power reduced. Unfortunately, their efforts were so successful that the consequences have influenced the teaching of Jesus' Word to its serious detriment ever since in most of the churches of the world, to the present day.

The first two chapters of John's First Epistle are completely authentic as presented in the King James Version of the Bible. Chapters 3, 4, and 5, however, are replete with spurious additions and substitutions, all clearly with the one intent which was described above. Each of these will be discussed separately. Before doing so, however, a confusion of pronouns, one a mistranslation from the Greek, in the first chapter verses 5-7 deserves clarification for its proper interpretation.

1:5 This then is the message which we have heard of him, and declared unto you, that God is light, and in *him* is no darkness at all.

It is understandable that the translator, conditioned by the Old Testament, would have become confused by this, in view of the reference to "God." The first "him" is correct, and refers to "the Father" at the end of verse 3 just above. The word "God" here was intended to be "Jesus' Word of God" to represent his teachings and all Jesus stood for. The second "him" was thus a mistranslation from the Greek, and should have been "it," meaning Jesus' Word of God. The correct wording should therefore be:

This then is the message which we have heard of him, and declared unto you, that Jesus' Word of God is light, and in it is no darkness at all.

1:6-7 These two verses if correctly worded are not true because of the misuse of the word "God" in verse 5 just explained, rather than "Jesus' Word of God," which confused who was meant by these pronouns, as is the end of verse 7.

This passage corrupts the thought in the beginning of John's Gospel, that the Word was the light of men's lives by which to see "the way," without which Man would live in darkness. It is a great tragedy that such a fine thought had to have been lost in misconceived translation in both places in John.

2:13 "that is" inserted by an overzealous scribe obliterates John's thought here.

2:17 "will of God" should have been "will of the Spirit of God" or the quality of goodness in man or heaven through the Holy Spirits, not a personal God. It was to avoid possible confusion on this point that the phrase "will of God" appears nowhere in the Gospels, but in Mark 3:35, which was stated correctly in Matthew 12:50 as "will of my Father."

3:4 Whosoever committeth sin | is the transgression of the law.
transgresseth also the law: for sin |

These later insertions are easily identified because they each contradict a major point John had made earlier as if to nullify it. In this case, it contradicts not only John but also Paul's writings on this subject. This particular type of adulteration occurs only in the works of John, in a number of places.

"The law" here refers to the law of Moses, and this verse was inserted in an attempt to make the next verse, 5, relate John's mention of "sin" to Moses' law. That it is spurious is attested to by Paul's admonition to the Jews in The Acts 21:21, "to forsake Moses . . . neither to walk after the customs," concurred in by the elders and brethren in The Acts 15:24. This was underlined by Paul in 1 Corinthians 5:6-7 and 15:56 when he thanked "our Lord Jesus Christ" for releasing the people from the sinful behavior generated by the cruelties of the law of Moses. This is what he meant when he said, "the strength of sin is the law." Paul reemphasized this point in Galatians 2:1-4, 2:16-21, 3:10-13 and 5:1-4 in which he spoke of "the curse of the law" and that "no man is justified by the law in the sight of God . . . ."

3:6 Whosoever abideth in him | hath not *seen* him, neither known
sinneth not: whosoever sinneth | him.

The word "seen" here was mistranslated from the Greek word which also means "heeded," which surely was intended here.

3:8 As in other places, an addition was made to John's reference to "the Son" here by following it with the words "of God." In 3:1 just above, John had only just finished explaining that all the disciples were called "sons of God" by "the Father" in heaven, so all he would have said here would have been "the Son." Thus, the "of God" here is a spurious addition to the text which could be expected to be "Son of Man."

3:9 This is a spurious addition to establish celebacy in the priesthood for which there is no basis in any teachings of Jesus, who scathingly criticized them in the parable of The Good Samaritan and elsewhere.

3:19-21 And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God.

This is an apparent substitution of spurious words for those John had here, for it begins with a thought expressed elsewhere by John. The introduction of a "God" who "knoweth all things," however, is contrary to everything Jesus taught and surely not anything John would have written. This intense desire to fit the Old Testament into the New completely ignored Jesus' warning in Luke 5:33-39 when he compared this to putting new wine into old bottles, which only spoils the new wine and bursts the old bottles, or patching an old garment with new cloth, adding, "for the piece taken out of the new agreeth not with the old." Had all this passage been authentic, this reference to "God" would have been "God in us."

Adulteration to Chapter 4 and Corrections

Chapter 4 is entirely authentic up to and including verse 8, where it originally ended with the words, "for God is love." Of the remaining 13 verses, only 4 are authentic: 12, 13, 14 and 18. The remaining 9 verses have each taken some thought of John's expressed elsewhere and purposefully corrupted it to twist its meaning, in most cases to deify Jesus by inference, a decision which had been made official doctrine at the Council at Nicaea in 325, a supposition not in any way sustained by Jesus' Word. Of the 88 times Jesus identified himself, 85 times he called himself "Son of man," even after he had just been addressed a number of times as "Son of God," as if to contradict this as a proper way to address him. This and other corrections follow.

4:9 In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.

This is an intentional corruption in almost the same terms as in John 1:16-17 previously shown to have been spurious and quite surely ordered by the same person. It mistakenly presumes a personal God as was true only in the Old Testament when the spirit God, Jehovah, ruled the tribes of Israel, and contradicts the teachings of Jesus that "God" is Man's capacity to love and be good to others, not a personal God. Only

once of the 177 times Jesus spoke of his Father did the King James Version include "God" in front of it, and in that verse John 6:27, Jesus named himself "Son of man" thereby contradicting this deification of his Father.

4:10-11 Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another.

4:12 No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.

The original text was worded, "and *his* love is perfected in us," which could have no meaning in this context of "God" being love, as was explained in verses 7 and 8 just above. The word *his*, therefore, was a gloss.

Here again is a corruption of John 1:16-17 repeated together with a twisting of the beautiful lesson Jesus gave us in John 13:34 coupled with the thought that John had expressed just above in 1 John 2:2. All of this was made to appear to have been said on behalf of a personal God such as Jehovah rather than Jesus who actually had said it. This again was an effort to imply deification of Jesus and his Father in heaven in direct contradiction of Jesus' Word.

4:15 Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.

This is an unmasked plagiarism misquoting what John had said in 4:2! As worded here it is completely untrue.

4:16 And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.

This time the words of the authentic verse 8 just above are twisted out of context to be made to refer to a personal God, and are then combined with Jesus' way of saying of a person who has the capacity to love others, that he has "God in him."

4:17 Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.

The beginning thought is also to be found implied in the mistakenly misplaced chapter 17 in verse 23 of John's Gospel. The phrase in the middle, however, "that we may have boldness in the day of judgment ..." was surely neither the words of John nor Jesus, for Jesus taught humility, not "boldness."

4:19 We love him, because he | first loved us.

This is a strange verse because it contains two thoughts which are each true if taken separately. It is true "we love him," and it is also true that "he first loved us" that we might love him as he loved us, to paraphrase John 13:34. But it is not "because" of this that we love him. This is because he taught us to love goodness to one another, and it is for his goodness that we love him. To believe it as this verse is worded should be to contradict what Jesus said in his sermon on the mount in Matthew 5:46, "For if ye love them who love you, what reward have ye? do not even the Publicans the same?"

4:20 If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother | whom he hath seen, how can he love God whom he hath not seen?

To further make it appear that John was teaching of a personal God, this verse is a corruption of what he had just said correctly in 2:9-11 and 3:14 just above, with a little of 4:7-8 just above added in, as well as something from Matthew 5:23-24 ending with a quote from John 20:29 corrupted to refer to "God" instead of Jesus. As a consequence, the meanings intended by Jesus and John were completely lost and the main theme of what he taught us that "God" should be to Man contradicted.

4:21 And this commandment have we from him, That he who | loveth God love his brother also.

Here is a direct attempt to twist John's lesson so well told in 2:9-11, 3:14 and 4:7-8 above to exactly reverse the intent by again implying that a love for a personal God as in the Old Testament was required. Had it said this in reverse, "He who loves his brother, has God in him," this could have been understood as Jesus or John might have said it.

Adulterations to Chapter 5 and Corrections

Of these 21 verses, only 8 are authentic as written by John: 4, 6, 8, and 14 to 18. As in chapter 4 and elsewhere, all 13 adulterations were designed to falsely associate Jesus with the Old Testament God, Jehovah, largely by making him appear to be Jehovah's Messiah, and his Son, thereby implying that he was Jesus' Father in heaven. One of these, verse 7 in the King James Version, has been now established by eminent authorities as having been inserted subsequent to the original writing of the Gospels and this Epistle and has been deleted from the more recent American Standard and Revised Standard Versions and the newer

Jerusalem Bible. It had been on this verse more than any other that the concept of Trinity had been sought to be justified. Unfortunately, the other 12 verses shown here should be seen to be equally spurious.

These are the spurious verses in chapter 5:

5:1 Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him.

The first phrase is again a corruption of the authentic 4:2 as had been attempted in 4:15, showing how much importance was placed upon the implanting of this counterfeit relationship. The second part is a further effort to cement this idea.

5:2 "By this we know that we love the children of God, when we love God, and keep his commandments."

An attempt was made here to make it look authentic by using the thought John had expressed in 3:10 and 4:4 in a different way, but again attributing it to be a personal God as the object of it rather than as Jesus taught it.

5:3 For this is the love of God, that we keep his commandments: and his commandments are not grievous.

This is once more an effort to falsely imply that it was a personal God John was speaking of, and Moses' ten commandments rather than the few Jesus gave us.

5:5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

This is a third effort to cement the idea counterfeited in 4:15 and 5:1, taken from John's thought expressed in 4:2 but twisted out of context, in order to imply that Jesus was Son of the God, Jehovah.

5:6 and 8 These two authentic verses, separated by the spurious verse 7 subsequently deleted by most authorities, are together such an important thought as to require a special comment:

This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one.

The presence of these verses here indicates that those who adulterated this Epistle did not understand their meaning or they would not have let them remain. The thought in them is a fact not widely known

because it deals with the force which permits the spirit to manifest itself and without which it is completely unable to do so. This force is the electric current generated by a person's blood circulation in the presence of water, for without either one the other is impotent to activate the spirit in any way. This is why a spirit can manifest itself only in a living body where both are present. The amount of water in the body controls the extent to which the spirit can manifest itself. The additional thought added by verse 8 is that the origin of the spirit is in the earth where its power resided before it was in Man. This explains the many references in both the Old and New Testaments to those who live in the dust and rocks, such as in Isaiah 2:10, 26:19, 29:4; Daniel 12:2; Psalm 113:7 and 104:29; Matthew 3:9 and Luke 19:40. It will be remembered that Jesus tried to explain this to Nicodemus in John 3:5. This knowledge is a rare gift to mankind, and explains much.

Because verse 7 has been deleted from modern Versions as a spurious insertion by adulterers of the New Testament, it will not be commented upon here.

5:9 If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son.

This again attributes the thought to a personal God under discussion, an invention spuriously inserted solely for this purpose.

5:10 He that believeth on the Son of God hath the witness in himself. He that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.

This is another invention trying to establish Jesus as Jehovah's Son.

5:11-13 And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life. These things have I written unto you that believe in the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

This is a restatement of the false assertion contained also in the spurious verse John 17:2 previously mentioned, that God through Jesus had "given" eternal life, rather than the means or learning how to earn it, as he had made clear in his teachings. It this time attributed the gift of eternal life to "God," implying that Jehovah was the giver of it. The spurious nature of this whole idea becomes clear when it is realized that "eternal life" cannot be given, for it is a state of the spirit when it is always welcome to live in others than its own people because of its goodness to them during its life in the flesh. This effort to adulterate reveals how little those who did it comprehended what was meant by "eternal life," as Jesus taught it through John.

5:18 . . . but he that is begotten of God keepeth himself, and that wicked one toucheth him not.

This last half of verse 18 is a spurious addition to an otherwise true statement, "We know that whosoever is born of God sinneth not." The phrase "begotten of God" identifies it as by the same people as made similar additions elsewhere in John's Gospel and Epistles.

5:19 And we know that we are of God, and the whole world lieth in wickedness.

The counterfeit quality of this verse is revealed in the word "wickedness," for John carefully avoided such extremes in spelling out his meaning. Earlier in 4:4-5 John had expressed this idea by saying, "Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world." While John surely meant that those "in the world" were wicked, he never would have said so.

5:20 And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.

The spurious nature of this verse stands out sharply in many places, none more so than the last sentence. None of this reflects a single word of Jesus' teachings, and contradicts it in many ways. It is an obvious attempt to establish Jehovah as Jesus' Father in heaven as elsewhere.

5:21 Little children, keep yourselves from idols.

The reference to "idols" here immediately identifies it as the work of worshippers of Jehovah, since this was a frequent admonition from the prophets, particularly Ezekiel. This would provide confirmation as to the identity of the adulterers of John's work, if such were needed. The use of the term "Little children" was intended to make it look to be authentic.

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CORRECTIONS TO JOHN'S SECOND EPISTLE

3 This verse is spurious and was also inserted by those who had inserted 1 John 5:7 which has been so discredited by eminent authorities that it has been omitted from the American Standard and Revised Standard and Jerusalem Bible versions of the New Testament. As in that instance, this insertion was an effort to establish a trinity concept of "God" in the belief that this could tie in Jesus with the Old Testament. The wording of this verse makes this very evident. ("Grace be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.")

This was also an effort to deify Jesus' Father in heaven to this end, and have Jesus considered the Son of this "God" of the Old Testament type, even possibly Jehovah. As was pointed out in 1 John 4:11, of the 177 times Jesus spoke of his "Father in heaven," only once does the word "God" precede it, and that is in John 6:27 in which Jesus calls himself "Son of Man," showing it clearly to be a scribe's gloss.

CORRECTIONS TO JOHN'S THIRD EPISTLE

11 . . . he that doeth evil hath not indeed God," in the King James and other versions was mistranslated ". . . hath not seen God" in error, as we see in 1 John 4:12.

CORRECTIONS TO THE BOOK OF MATTHEW

The Book of Matthew, unlike the Book of John, was not subject to adulteration by those who sought to promote their own bias, except for the apocryphal stories added subsequently to this Gospel which have already been discussed. With this exception, this Book therefore is not to be thought of as among the works of the apostles which were intentionally not written as their authors had originally intended. The only exception to this would be the passage 26:26-28 describing the Lord's supper which, as worded also in Mark 14:22-24, today forms the basis of the most commonly celebrated service of Holy Communion. Inasmuch as Matthew, Mark, Luke and Paul, who each discussed this, did not agree as to the words Jesus actually used on this occasion, with a wide difference in meaning by Paul and Luke as opposed to Matthew and Mark, it is possible that the texts of Matthew and Mark were modified to accommodate the interpretation desired by those who prepared these two gospels for the Vulgate Bible. That it was these who were in error rather than Paul and Luke will be seen in the separate analysis of this subject in 1 Corinthians 11:23-25.

As might be expected, errors in translation, interpretation and a few cases of punctuation did manage to creep into the English Version of Matthew as in the other Gospels, inadvertently damaging the meaning intended by the author. Strangely, one of these is an error in punctuation in the beginning of the Beatitudes in Jesus' sermon on the mount, which has resulted in it having been completely misunderstood as to its true meaning. That this obvious error would have remained uncorrected for so many centuries even in the most recent Revised Versions and translations is difficult to comprehend, particularly when Luke punctuated it correctly in his reporting of it.

Stories concerning Jesus' birth now known to be apocryphal have been discussed under "Eleven apocryphal stories" in the beginning of this section.

3:11 "Holy Ghost" should have been translated "Holy Spirit." A ghost is the spirit of a person so disliked in life that at his death his spirit was unwelcome to live in the mind of any living person, as does the spirit of the average person. By contrast, a Holy Spirit is the spirit of such a good person in life that he continues to do good works for his fellow man during his life in the spirit, and is thus welcome to live in anyone who likes goodness. This is why they are always referred to as a "Spirit" rather than "spirit." A ghost on the other hand is forced to exist in some material object near where he died, unable to manifest himself except when living people are near that spot. It is these who often haunt houses, and are surely not possibly able to qualify for the name "Holy."

Therefore, all references to "the Holy Ghost" should be invariably "Holy Spirit."

3:13-17 This account of Jesus being baptized by John the Baptist, long held sacred by many, is entirely apocryphal and could never have happened. As in Mark 1:9-11 and Luke 3:21-22, this passage was inserted by those who sought to associate Jesus with the Old Testament God, Jehovah, despite Jesus' testimony in many places to the contrary. It is significant that in the parallel passage in John 1:29-34, no mention is made of Jesus having been baptized, although this too is of questionable origin. Inasmuch as Jesus denounced John the Baptist as described in Matthew 11:11, he would scarcely have allowed himself to be baptized by a man he had called less than "the least in the kingdom of heaven." This was because he had been the prophet Elijah in a previous incarnation, as Jesus later confirmed in 11:14 and 17:12, who had been very cruel. That John the Baptist was incapable of baptizing with a Holy Spirit was freely admitted by him and confirmed in The Acts 19:1-6, and there was no other baptism of meaning to Jesus. Further proof is found in John 5:37 where Jesus told Jews who had threatened him, "And the Father himself, who hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape" as was said of Jehovah. See chapter 10. This shows verse 17 here to be spurious in claiming Jesus' "Father" had been heard on that occasion. Elsewhere it is shown that John the Baptist mistook Jesus for "the king-like Messiah" Jehovah had planned to send but who never came.

4:1 "spirit" should have been "Spirit," for it was the Holy Spirit of Jesus' Father in heaven who led him into the wilderness to undergo his temptations.

4:13-16 This is one of those spurious inserts designed to associate Jesus with the Old Testament prophets contrary to his statements on a number of occasions notably 13:17 in this Gospel. This referred to a prophecy in Isaiah 9:1-2 spoken by Jehovah who had punished these towns and had later relieved them of it, of which this adulteration would make Jesus the fulfillment. It therefore should be omitted from the text.

5:3 Blessed are the poor in spirit: for their's is the kingdom of heaven.

Corrected punctuation:
5:3 Blessed are the poor; for in spirit, their's is the kingdom of heaven.

The reason for this is that the "poor in spirit" are the weakest and least good of all who are not outright evil, who are in the kingdom of heaven. "The poor," on the other hand, because of their suffering and deprivation on earth as a result of their lack of the good things of life, learn to appreciate kindness and goodness to others, and their spirits are thereby enriched and treated kindly in heaven at their death. But it is

their suffering for which they are blessed in heaven, and not because they are poor as such, for there is no virtue in poverty per se. Luke worded this correctly in 6:20, "Blessed be ye poor: for your's is the kingdom of God." The word "God" here should have been "heaven" as in Matthew, an error Luke made 14 times.

5:13 "*his* savour" should have been translated "*its* savour," as it refers to salt.

As so many, this error is partly due to there being no gender in the Greek pronouns, which in some instances caused some critical misinterpretations.

5:47 "salute" should be retranslated "greet."

6:10 "*in* earth" should have been translated "on earth."

6:33 "*his* righteousness" should be retranslated "*its* righteousness" meaning "kingdom's."

8:4 And Jesus saith unto him, See thou tell no man; but go thy way, show thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

Corrected punctuation:
8:4 And Jesus saith, unto him, See thou tell no man, but go thy way. If you show thyself to the priest, *you will be made to* offer the gift that Moses commanded . . . .

The reason this is important is that Jesus would never have recommended that the leper pay the offering demanded by the law of Moses in Leviticus 14 when a priest undid a punishment inflicted by Jehovah, as in this case. Thus, Jesus was warning him to avoid the priests, for Jesus' healing of it was a free gift of his Father in heaven for which no offering would ever be wanted nor sought. Thus, when Jesus said, "See thou tell no man . . ." he surely intended to include the priest.

10:12 "salute" should be retranslated "greet."

10:38 This reference to the cross in "taketh not his cross," as in the other five places it occurs in the Gospels, is a colorful gloss inserted posthumously by overzealous scribes and surely was never said by Jesus at this juncture. Because of its special interest, a separate analysis of this subject is included in Appendix VII. Because they were not true words spoken by Jesus, these six mentions of the cross in this way should be deleted from the text.

11:2 The name "Christ" appears here as if Matthew would have used this name, surely an error in transcribing.

11:25 ". . . Lord of heaven and earth" would never have been said by Jesus of his Father in heaven, and was clearly inserted subsequently by an overenthusiastic scribe. It should therefore be omitted.

12:1 and 3 The Elizabethan "an hungred" should be retranslated "hungry."

12:20 "smoking flax" should be retranslated "smoking wicks."

12:31 "Holy Gost" should have been translated "Holy Spirit."

12:32 "Holy Ghost" should have been translated "Holy Spirit."

12:33 "the tree is known by *his* fruit" should be retranslated "*its* fruit."

13:21 "offended" should be retranslated "caused to err," as also in Mark 4:17.

13:57 "offended" in him is better translated "perplexed."

15:27 This mistranslation has caused serious confusion as the meaning of one of the most important of Jesus' healings:

	Corrected translation:
15:27 And she said, Truth, Lord: yet the dogs eat the crumbs which fall from their masters' table."	**15:27** And she said, Truth, Lord: *therefore henceforth* the dogs *will* eat the crumbs which fall from their master's table.

This woman, who had asked Jesus to heal her daughter who was "vexed with a devil," was responding to Jesus' admonition, "It is not meet to take the children's bread, and cast it to dogs," which the woman had been doing as a punishment. That her response was contrite acquiescence, and not defiance as the "yet" would imply, is shown by Jesus' reply in the next verse in which he complimented her on her great faith and, only because she had agreed to cease the cruel punishment of her daughter, healed the daughter "that very hour." This was because the punishment had caused the illness. In Mark 7:28 the same error in translation appears, although his version enlarged Jesus' opening words, "Let the children first be filled, for it is not meet to take the children's bread and cast it to the dogs," which confirms this meaning.

15:37 "broken *meat*" should be retranslated "broken *food*" in this use of that Greek word.

16:24 "take up his cross" is again a gloss added posthumously as in 10:38, and should also be omitted therefore.

The story of Jesus' transfiguration on the mountain

Matthew 17:1-9

1-4 And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

5-9 While he yet spake, behold a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him. And when the disciples heard it, they fell on their face, and were sore afraid. And Jesus came and touched them, and said, Arise, and be not afraid. And when they had lifted up their eyes, they saw no man, save Jesus only. And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

This story is a complete fabrication fashioned from an event which undoubtedly happened of a nature to induce the invention of this effort to associate Jesus with the Old Testament teachings by spuriously inserting an apocryphal account of Jesus experiencing the identical phenomenon attributed to Moses when he "came down from Mount Sinai . . ." in Exodus 34:29-35. The fact that neither John nor Peter who were said to have been present ever mentioned it should be testimony enough to its spurious nature. In addition to this, however, are several details which contradict Jesus' words elsewhere in the Gospels, especially his repeated refusals to grant a sign from heaven. The fact that the story appears also in Mark 9:2-10 and Luke 9:28-36 shows that it had to have been inserted while assembling the Gospels in the 4th century when the other six apocryphal stories about Jesus' birth and others were added. It also shows how important it was to the adulterers that it be attributed to Jesus.

The transparency of this effort is seen in how closely it emulates the experience of Moses after he had spoken to the spirit God, Jehovah, on the mountain in Exodus 34:29-30. and in the similarity of the wording: ". . . when he (Moses) came down from the mount . . . the skin of his face shown while he talked with him. And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him." When Matthew said that Jesus' "face did shine as the sun, and his raiment was white as the light," he was including a detail similar to Moses.

The description of "a voice out of the cloud" was again taken verbatim from Old Testament accounts of this in Exodus 19:16, 24:15-18

and 40:34-38 where Jehovah did this to Moses. In view of John's words in 1:18 and his quotes of Jesus in 5:37 and 6:46 previously, this clearly is not a thing to have happened to Jesus.

In contradiction to all this, John tells us in 1:18, "No man hath seen God at any time; the Son, who is in the bosom of the Father, he hath declared this." "This" is a corrected translation from the original Greek due to the Greek pronoun having no gender, in which "the only begotten" is omitted as a gloss by later collators. Later in John 6:46, Jesus told some Jews, "Not that any man hath seen the Father, save he who is of God, he hath seen the Father." In saying this, he was explaining the difference between his Father in heaven and their spirit God, Jehovah, meaning that only those who love their fellow man, as explained in 1 John 4:7-8 ending "For God is love," would know what he meant in John 14:9-10 when he said, "He that hath seen me hath seen the Father . . . that dwelleth in me," and in 10:30, "I and my Father are one." This was also why he could say to some Jews in John 5:37, "Ye have neither heard his voice at any time, nor seen his shape," as his Father in heaven had no connection with their spirit God, Jehovah, who had been seen and heard in Genesis 32:30, Numbers 14:14 and Exodus 34:5.

The most obvious reason to know it never happened is that this was not how Jesus communicated with his Father in heaven, for as explained in John 14:7-11, his Father in heaven dwelt in his mind, so Jesus would hardly go to the trouble of such a manifestation for which he had no need. This is especially true in view of how he deplored people desiring signs and wonders in order to believe in him, as in John 4:48. Neither did Jesus ever do anything even similar on any other occasion.

One of the most compelling reasons for knowing the story to be false is that it was Elijah and Moses who were said to have appeared in order to be with Jesus. In view of Jesus' low opinion of Elijah in Luke 9:54-56 and of John the Baptist in Matthew 11:9-14 because he had been Elijah 900 years earlier in a previous incarnation, it is hardly likely that Elijah would have so honored Jesus, or Jesus him. Also, in view of Jesus' declared mission of undoing the effects of the law of Moses in his sermon on the mount and in all the passages discussed in the commentary on Matthew 5:17-18 in Appendix I, it is hardly likely that Moses would so honor Jesus, or Jesus him.

Finally, the inclusion of still another invention, saying that the "voice out of the cloud" said, "This is my beloved Son, in whom I am well pleased," identified further the nature of the bias which motivated the insertion of this gloss. While it implied that it was the voice of Jesus' Father in heaven whom Jesus never called "god" and whom he denied was the Jews' God, Jehovah, in John 8:54-55 and more than six other passages, it nevertheless was an attempt to deify Jesus' Father in heaven and identify Jesus as the "king-like Messiah" promised by

Jehovah in Psalm 2:6-12 who never came. It was the "Suffering Messiah" who was the correct prophecy of Jesus in Isaiah 53, sent by the Holy Spirits of heaven who opposed Jehovah in many places in the Old Testament.

Mark's version of it in 9:2-9 is very like Matthew's. Luke, however, added, "But Peter and they who were with him were heavy with sleep, and when they were awake, they saw his glory, and the two men that stood with him." This suggests that the real explanation is that the story was an imaginary dream.

17:11 Coherence requires the insertion of (The scriptures do say) just before the word "Elias" to begin Jesus' reply.

18:10 This verse has been omitted from many manuscripts because of its obvious misplacement. However, it is clear that it should have been located to follow the preceding verse 6 just above as part of that passage. It therefore should be now numbered to be verse 7, and the present verses 7, 8 and 9 should be renumbered to 8, 9 and 10 respectively.

19:8 "suffered" is better translated "allowed."

19:14 "suffer" is better translated "welcome."

19:24 "camel" should be retranslated "rope." Many possible rationalizations have been advanced to explain this allusion to a camel "to go through the eye of a needle," but the correct one is that the Aramaic word "gamla" means both camel and rope, due to the fact that rope, or "cord" as it was often called, was frequently made of camel hair as well as goat hair and called by this name as people today describe a ladies' mink wrap as simply "mink." There are some who associate this saying of Jesus with Oriental proverbs such as the Talmudic expression, "an elephant through a needle's eye," and such may well have inspired Jesus to say it as he did. Most authorities agree today that the once held contention that there used to be a gate called "the needle's eye" is an unfounded effort of those seeking an explanation. This quote of Jesus is also found in Luke 18:25 and Mark 10:25.

21:2 "over against" should be retranslated "before," meaning "in front of."

21:8 "strawed" should be retranslated "strewed" in this meaning of it.

22:6 "entreated them spitefully" should be retranslated "treated them shamefully."

23:8 and 10 "even Christ" is an adulteration because Jesus would never have so spoken of himself.

23:13 "suffer" is better translated "allow."

24:10 "offended" should be retranslated "caused to sin."

24:28 "eagles" should be retranslated "vultures," as the obvious bird referred to here.

24:43 "suffered" is better translated "allowed."

24:48 "but and if" does not need the "and" which should be omitted.

25:30 "unprofitable" should be retranslated "unmeritorious" as in Luke 17:10.

25:35, 37, 42 and 45 The Elizabethan "an hungred" should be retranslated "hungry."

26:26 This most important verse was here incompletely transcribed as it was also in Mark 14:22, which implies a meaning quite contrary to its intent. Paul, in 1 Corinthians 11:23-25 gave us the correct wording which was reported almost identically by **Luke in 22:19-20:**

	Corrected translation:
26:26 Take, eat; this is my body.	**26:26** Take, eat: this is my body which is broken for you: this do in remembrance of me.

Thus, the purpose was the commitment Jesus was making to those who followed him that he was allowing his body to be destroyed, symbolized by breaking the bread, as his only means of giving believers in him a New Testament to live by without fear that evil would overtake it and them. Thus it was the breaking of the bread, and not the eating of it, that he emphasized here. This is confirmed in his blessing of the wine in the following verse 28 just below.

26:28 This wording also was altered here and in Mark 14:24 in a way which damaged its meaning, but correctly worded by Luke and Paul:

	Corrected translation:
26:28 For this is my blood of the New Testament, which is shed for many for the remission of sins.	**26:28** This cup is the new testament in my blood, which is shed for you: this do ye, as oft as ye drink it, in remembrance of me.

Here again it is the offering of the cup to be shared to commemorate the imminent shedding of his blood to insure the survival of his Word which would free them and us from the bondage of the cruel laws then subjugating mankind through the teachings of that day. This wording is important to use so there will be no inference that it was the drinking of

the wine as his blood which was intended to be symbolized, as the wording of Matthew and Mark implies.

The gloss "for the remission of sins" is a misconception of this event and an untrue statement appearing only in Matthew's account. Mark made this claim on behalf of John the Baptist in 1:4.

26:31 "offended" should be retranslated "entrapped into error."

26:33 "offended because" should be retranslated "entrapped into error because;" and "never be offended" should be retranslated" never be entrapped."

26:52 "sword into *his* place" should be retranslated "*its* place."

27:46 "My God, My God, why hast thou forsaken me." These were long believed to have been the words Jesus spoke at this moment on the cross, and it is also reported identically in Mark 15:34. However, in Luke 23:46, Jesus was quoted as having said, "Father, into thy hands I commend my spirit." Thus there was no concensus on this point. This account in Matthew and Mark, however, is certain never to have happened. In the fragment of a Gospel by Peter recently discovered, he quoted Jesus as having said, "My power, my power, thou hast forsaken me," which could have been accurate because of the strengthening he had been given by Holy Spirits to help him bear his agony would probably have been removed just before he died. This would be so because these Holy Spirits would need to leave him while he yet lived. John's account of this, however, is also undoubtedly correct.

27:50 "the ghost" should be retranslated "his Spirit."

27:64 "error" should be retranslated "deception."

28:18 "*in* earth" should have been translated "*on* earth."

28:19 "and the Holy Ghost" should be omitted as redundant because of the true meaning of "The Holy Spirit" of which this is a mistaken translation. Jesus' Father in heaven was a Holy Spirit in the meaning of his teachings, so there is no need to say it twice.

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CORRECTIONS TO THE BOOK OF MARK

The Book of Mark, while not subject to the adulteration by others that was true of the Book of John, nevertheless had the same errors which undoubtedly were his own. These were the result of a strong bias toward his Old Testament background which caused him to see things from the viewpoint of the followers of Jehovah rather than that of Jesus, whom he never knew. In addition, Mark shared with Luke the disadvantage of receiving all his impressions second hand after the fact, as evidenced by about 60% his 90 errors having stemmed from a clear lack of understanding of Jesus' intent, a shortcoming found in neither John nor Matthew, and of which 42 reversed the intended meaning. These latter were the consequence of Mark's effort to present Jesus as the "king-like Messiah" Jehovah had planned to send who never came, and it is questionable whether he ever did know that Jesus was not he. It is of significance that Mark's name was said in The Acts to be John Mark.

Because of Mark's frequent misinterpretations of Jesus' teachings and his consequent alterations of the words Jesus had originally used, which invariably are stated correctly in the other Gospels, many misconceptions of what Jesus really intended have found their way into the church dogma and ritual, as well as in doctrine declared mistakenly to have been Jesus' Word. Therefore, in presenting these corrections to the Book of Mark, those in which Mark's altered wording directly reversed the meaning Jesus had intended are here indicated by an asterisk in the margin. Nearly all of these were efforts to associate Jesus with Jehovah and the Old Testament teachings, despite Jesus' unmistakable contradiction of this in more than eighty passages in the Gospels. This misconception, however, was also suffered by the other apostles prior to the writing of John's Gospel and Epistles, but they themselves did not alter or add to the words Jesus spoke as did Mark, so his true teachings have survived through their faithful reporting.

*** 1:1** Omit "the Son of God" as a gloss by Mark to imply erroneously that Jesus was Jehovah's Messiah, rather than the one prophesied in Isaiah 53 and elsewhere. This is documented in Appendix I and II as well as where it appears in the text.

1:8 "Holy Ghost" should have been translated "Holy Spirit."

1:9-11 This account of Jesus being baptized by John the Baptist, long held sacred by many, is entirely apocryphal and could never have happened. As in Matthew 3:13-17 and Luke 3:21-22, this passage was inserted by those who sought to associate Jesus with the Old Testament God, Jehovah, whose messenger John the Baptist was said to have been, according to Malachi 4:5-6. Inasmuch as Jesus denounced John

the Baptist as described in Matthew 11:11, he would scarcely allow himself to be baptized by a man whom he later called less than "the least in the kingdom of heaven." This was because he had been the cruel prophet Elijah in a previous incarnation according to Malachi, as Jesus later confirmed in 11:14 and 17:12. This passage should thus be omitted.

* **1:12** "spirit driveth" should be reworded "Spirit leadeth." This is because it suggests that Jesus was under compulsion as opposed to Matthew and Luke's "was led by the Spirit . . . ." Significantly, only Luke spelled it "Spirit," suggesting that only he appreciated that it was a Holy Spirit who planned Jesus' testing.

1:14 and 15 "Kingdom of God" should be "of heaven."

* **1:34** Omit "and suffered the devils not to speak, because they knew him." This again was Mark's adulteration to imply that Jesus was the Messiah promised by Jehovah. Mark mistook Jesus' reason for telling every one "tell no man" so requests for healing would not take all his time.

	Corrected punctuation and wording:
1:44 And saith unto him, See thou say nothing to any man: but go thy way, show thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.	**1:44** And saith unto him, See thou say nothing to any man, but go thy way. *If you* show thyself to the priest *you will be made to* offer the gift that Moses commanded . . . .

A complete explanation of this is given, where it was corrected in Matthew 8:4 earlier in this section, as in Luke 5:14.

The reason that this is important is that Jesus would never have recommended that the leper pay the offering demanded by the law of Moses in Leviticus 14 when a priest undid a punishment inflicted by Jehovah, as in this case. Thus, Jesus was warning him to avoid the priests also, for Jesus' healing of it was a free gift of his Father in heaven for which no offering would ever be wanted nor sought. Thus when Jesus said "See thou say nothing to any man . . ." he surely intended to include the priest.

2:22 "marred" should be retranslated "destroyed."

* **3:5** Omit "with anger" as un-Jesus-like gloss by Mark. It could be retranslated "with discouragement."

* **3:12** Omit this as untrue, for the same reason as 1:34 explained above.

3:29 "Holy Ghost" should be retranslated "Holy Spirit."

3:30 For coherence, reword, "Because they said, He hath an unclean spirit" to read: "This was because the Pharisees had accused Jesus' Father of being an unclean spirit." It was this that Jesus had just warned against as "blaspheme against the Holy Spirit."

* **3:35** "God" should have been worded "my Father who is in heaven" as in Matthew 12:50, for Jesus never spoke of him as "God," a title claimed only by Jehovah. This alteration of the wording by Mark reversed Jesus' intent expressed in Matthew. Nowhere else in the 4 Gospels does that phrase "will of God" appear.

4:17 "offended" should be retranslated "caused to err," as also in Matthew 13:21.

* **4:26-29** This passage adapted to another purpose Jesus' parable in Matthew 13:24 but contradicts Jesus' purpose of removing the mystery from his teachings such had been in all temple activities, as witness the veil of the temple being rent in twain at his death in 15:38 and Matthew 27:51. This is a confusion of things Jesus would have said, as it is worded in this context. Had it concerned the kingdom of "heaven" rather than of "God," this could have had great meaning in a proper connection.

4:30 "Kingdom of God" should be "of heaven."

* **5:6** "worshipped him" was solely Mark's adulteration, as was the addition of "the most high" to the title of "God," a laurel reserved by Jehovah only for himself. Neither is found in the account in Matthew 8:29. As elsewhere in Mark, these promote the idea that Jesus was the Son of the God, Jehovah. That Luke 8:28 also included "the most high" in this context is another of the many evidences of the borrowing of passages. Most of these were by Mark. To be accurate, therefore, these glosses should be removed.

5:21 "much" should be retranslated "many."

5:24 "much" should be retranslated "many."

	Correct translation:
5:30 And Jesus immediately knowing in himself that *virtue* had gone out of him	**5:30** And Jesus immediately knowing in himself that his healing life-force had flowed from him . . . .

The Greek word for "virtue" here is accurately translated "miraculous power" or more literally "life-force." Strangely, the English word "virtue" is not included in the list of English equivalent meanings. This same translation error occurs again in Luke 6:19 and still again in

8:46, again suggesting that this passage was also borrowed or that the same translator did both.

6:34 "much" should be retranslated "many."

* **6:52** Omit "for their heart was hardened" as solely Mark's own insertion, borrowed from Jehovah's behavior toward the Pharaoh to punish him in Exodus 7:13 to 14:8; and in Isaiah 63:17, 2 Chronicles 36:13, 1 Samuel 6:6 and similar Old Testament accounts of Jehovah's use of this means of overcoming others. Jesus would never have willingly sponsored such a thing in his behalf, which makes it equally out of place later in 8:17.

7:28 This mistranslation, as in Matthew 15:27, has caused serious confusion as to the meaning of one of the most important of Jesus' healings:

	Corrected translation:
7:28 . . . Yes, Lord: *yet* the dogs under the table eat of the children's crumbs.	**7:28** . . . Yes, Lord: *therefore henceforth* the dogs under the table *will* eat of the children's crumbs.

The woman, who had asked Jesus to heal her daughter who "had an unclean spirit," was responding to Jesus' admonition, "Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs," which the woman had apparently been doing as a punishment. That her response was contrite acquiescence, and not defiance as the "yet" would imply, is shown in Jesus' reply in the next verse, "Go thy way; the devil is gone out of thy daughter," which the woman found to be true when she arrived home. This had been possible because the woman had promised to cease her cruel punishments of her daughter, which had been the cause of the illness.

7:34 "looking up to heaven" should be omitted as a gloss by those who had never read John 14:7-11, where Jesus explained that his Father in *heaven* "dwelleth in me." This is the way he tried to teach that heaven is in the minds of living people.

8:8 "meat" should be retranslated as "food," as also in Matthew 15:37.

* **8:14-21** Mark's omission of any mention of what Jesus meant by his leaven allegory here, as given in Matthew 16:12, destroys the purpose of this passage. His refusal to include it parallels his other alterations of the text in avoiding anything that might be critical of his Old Testament teachings. The words of Matthew 16:12 should be therefore inserted to complete this passage.

* **8:17** Omit "have ye your heart yet hardened?" for the same reason as in 6:52 above.

* **8:30** Omit "of him" at the end of this verse, as it implies again that Jesus is admitting to being the Son of the spirit God, Jehovah. This is the same mistaken alteration of the text as was done to 1:34 and 3:12.

8:34 Omit "take up his cross" as a colorful gloss added posthumously by an overzealous scribe or translator, as in the five other places it also appears in the Gospels. As Jesus would scarcely have volunteered that this would be the nature of his death at this time in his ministry, and since such references to a cross was not a common expression, stoning being the most common means of execution, it would not have been in the original text. Because of its special interest, a separate examination of this subject is included in Appendix VII.

* **9:1** Omit "kingdom of God come with power" and replace it with "Son of man coming in his kingdom," as correctly worded in Matthew 16:28. This was Mark's adulteration.

9:2-10 This story of the transfiguration of Jesus on the mountain is an apocryphal attempt to attribute to Jesus the same experience as had Moses when he "came down from Mount Sinai . . ." in Exodus 34:29-35. The wording is almost identical. It was also inserted in Matthew 17:1-9 where it is explained in detail and Luke 9:28-36 where it also should be omitted.

9:12 Coherence requires the insertion of (The scriptures do say) just before the word "Elias" to begin Jesus' reply, as was also true in Matthew 17:11. This is another instance of identical errors in Matthew and Mark.

* **9:13** Omit "as it is written of him" as a gloss by Mark which makes it appear that Elijah succeeded rather than failed which had been Jesus' meaning.

9:15 "saluted" should be retranslated "welcomed."

* **9:41** Omit "because ye belong to Christ" as a thought clearly added by Mark, and inspired by his strong Old Testament influence, for it is nothing Jesus ever would have said for two reasons. Nowhere did Jesus ever say that his disciples or anyone else "belonged" to either him or his Father in heaven, as was so often said of the tribes of Israel by Jehovah who called them "my people." Secondly, Jesus would not have referred to himself as "Christ" in such a context, for he invariably called himself "Son of man" 85 out of the 88 times he identified himself in the Gospels. This was correctly worded in Matthew 10:42.

Both these adulterations were Mark's way of inferring that Jesus was the "king-like Messiah" promised by Jehovah in Psalm 2:6-12, but who never was to come.

9:42 This verse has been omitted from many MSS because of its obvious misplacement. However, it is clear that it should have been located to follow the preceding verse 37 just above, as part of that passage. It therefore should now be numbered as verse 38, and the present verses 38, 39, 40 and 41 should be renumbered 39, 40, 41 and 42 respectively.

It is significant that this same misplacement of this verse occurred to its counterpart, Matthew 18:10, which should have been numbered 18:7. This is one more of the many evidences of one of these Gospels being copied from the other. This also occurred between Mark and Luke, often differing from Matthew who undoubtedly was correct in almost every instance.

9:47 "Kingdom of God" should be "of heaven."

* **9:49** Omit this entire verse as Mark's gloss taken from Ezekiel 43:24 in which Jehovah gave instructions as to how to prepare a sacrificial offering, hardly a suitable subject to attribute to Jesus, nor even allusion to it in this way. The best MSS omit this as apocryphal, nor does it appear in either Matthew 5:29-30 or 18:8-9 where the preceding verses are reported.

* **10:6** Replace the words "from the beginning of the creation God made ..." with "he who made them" as correctly worded in Matthew 19:4. This is another altering of the text by Mark to inject the implication of an erroneous Old Testament connection to Jesus.

10:14 and 15 "Kingdom of God" should be "of heaven."

10:21 Omit "take up the cross" for the same reasons which were given for it in 8:34.

10:23 and 24 "Kingdom of God" should be "of heaven."

10:25 "camel" should be retranslated "rope." Many possible rationalizations have been advanced to explain this allusion to a camel "to go through the eye of a needle," but the correct one is that the Aramaic word "gamla" means both camel and rope. This is due to the fact that rope, or "cord" as it was often called, was frequently made of camel hair as well as goat hair and called by this name just as people today describe a ladies' mink wrap as "a mink," or a football as "a pig-skin." There are some who associate this saying of Jesus with Oriental proverbs such as the Talmudic expression, "an elephant through a needle's eye," and such may well have inspired Jesus to say it as he did. Most authorities agree today that the once held contention that there used to be a gate called "the needle's eye" is untrue. This quote of Jesus is also found in Matthew 19:24 and Luke 18:25.

* **10:27** Omit Mark's adulterating addition "not with God: for" as his way of implying a personal God such as Jehovah to replace Jesus' use of the word "God" to mean a person's goodness to others and the quality of goodness in Man. This was correctly worded in Matthew 19:26.

10:30 Omit "houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions" as incoherent as presently placed. In collating, this must have been separated from its proper contextual use in this passage, or it originated elsewhere in the text and was mistakenly thought to belong here.

11:2 "over against" should be retranslated "before," meaning "in front of," as in Matthew 21:2.

11:8 "strawed" should be retranslated "strewed" in this meaning of it.

* **11:13** Omit "for the time of the figs was not yet." as a gloss by Mark who failed to understand the point Jesus was making here. For Jesus was giving his disciples the lesson that those who fail to produce their share to which they are committed are likely to be replaced by those who do. This fig tree was thus one refusing to produce its fruit, and was not out of season as Mark's gloss made it appear, which was not included in Matthew's account of this in 21:19.

11:14 Omit "answered and" since no one had spoken to Jesus, and only the fig tree was concerned.

* **11:17** Omit "of all nations" as Mark's gloss wrongly implying that Jehovah was God to others than the tribes of Israel whom he called "his people." This contradicts Amos 3:2 where Jehovah said of them, "You only have I known of all the families of the earth . . . ." This gloss was not included in Matthew 21:13, Luke 19:46 nor John 2:14-15 where this verse also appears.

11:18 "*was* astonished" should have been translated "*were* astonished."

* **11:22** Omit "in God," as worded correctly in Matthew 21:21 and Luke 17:6. It was Mark's way of making it appear that Jesus was connected with Jehovah once more.

11:32 "they feared" should have been worded "we fear" as in Matthew 21:26. Otherwise it becomes gramatically awkward.

* **12:9** "he will come and destroy . . ." should have been introduced by the phrase, "And they said," starting a new sentence. Mark's version makes it appear that Jesus said this, in contradiction of Matthew 21:41 and Luke 20:16 which surely are correct, as this was his listeners' wrong

reply to Jesus' question, as he then proceded to explain to them. To do otherwise would be to destroy the intended lesson.

* **12:10** Omit opening "And" because of the correction to verse 9 just above, and replace it with, "Jesus saith unto them" as in Matthew 21:42.

* **12:29** Omit "Hear, O Israel; The Lord our God is one Lord;" as an invention by Mark that attributed to Jesus words he contradicted throughout his whole ministry. Again it was an effort to connect Jesus mistakenly with the God of the Old Testament, Jehovah, who often received this as a typical salutation. It was not mentioned in either Matthew 22:37 nor Luke 10:27 where this verse also appears.

* **12:30** Omit the opening "And" because of the correction to verse 29 just above.

* **12:31** Mark's omission of the words "unto it" to immediately follow "And the second is like" further weakens Jesus' purpose here in making "Love thy neighbor . . ." as God to mankind. This is further compounded by his altering the text in substituting the ending "there is none other commandment greater than these" for Matthew's correct ending in 22:40, "On these two commandments hang all the law and the prophets." This meant that no other commandments would henceforth be needed, other than these. This wording should therefore be corrected accordingly to reflect Jesus' Word on this.

* **12:32-34** Omit all three verses except the last sentence, "And no man after that durst ask him any questions." These verses were again inserted by Mark to wrongly relate Jesus to the "one God," Jehovah, in contradiction to all of Jesus' teachings on this subject. As so many others of these adulterations by Mark, these verses appear nowhere else in the Gospels.

12:36 "Holy Ghost" should be retranslated "Holy Spirit."

12:41 "over against" should be retranslated "opposite."

13:3 "over against" should be retranslated "opposite."

* **13:11** "Holy Ghost" should have been "Spirit of your Father who speaketh in you." as in Matthew 10:20. Mark's altering of this wording opens to questions to whom Jesus is referring here, and this was not intended.

* **13:19** Omit "creation which God created" and replace it with "world" as in Matthew 24:21. This alteration is again a Mark gloss to imply a personal God such as Jehovah. The word "Creator" appears nowhere in the Gospels.

* **13:20** This should be reworded to eliminate Mark's alteration of it and to be correctly worded as in Matthew 24:22:

	Corrected translation:
13:20 . . . and except that the Lord had shortened those days, no flesh should be saved, but for the elect's sake, whom he hath chosen, he hath shortened the days.	**13:20** . . . and except that those days should be shortened, no flesh should be saved: but for the elect's sake, those days shall be shortened.

By attributing this to "the Lord" and putting it in the past tense, Mark again implied that a personal God was responsible for this, contrary to Jesus' intent in Matthew and elsewhere.

14:22 After the word "body," add "which is broken for you. This do in remembrance of me." in order to complete this wording as told by Paul in 1 Corinthians 11:24 and in Luke 22:19. As this is such an important error, and shared in by Matthew 26:26, a full explanation of this whole subject will be found in 1 Corinthians 11:25.

14:24 This should be reworded to read, "This cup is the new testament in my blood, which is shed for you: this do ye, as oft as ye drink it, in remembrance of me." This again is as told us by Paul in 1 Corinthians 11:25 where it is fully explained in the Discourse, "The Meaning Of Communion," and also Luke 22:20.

* **14:25** Mark's ending, "in the kingdom of God" should have been "with you in my Father's kingdom" as in Matthew 26:29. These two are not interchangeable and carry opposite meanings, Mark's inferring a connection between Jesus and the God, Jehovah, most certainly not meant by Jesus, for he never called his Father in heaven, "God," a name reserved for Jehovah by his followers.

14:27 "offended" should be retranslated "entrapped into error."

14:29 "offended" should be retranslated "entrapped."

14:33 "amazed" should be retranslated "full of foreboding."

* **14:36** Omit "Abba," an Aramaic word inserted by Mark to imply the fatherhood of the God, Jehovah, and surely not a word Jesus would have used in this context.

Also replace "all things are possible unto thee" with "if it be possible," as in Matthew 26:39 and Luke 22:42. This poor alteration by Mark makes Jesus appear to beg, surely contradicting his many warnings of his coming martyrdom, especially John 18:11.

14:51-52 Omit these two verses entirely as an apocryphal addition by Mark, of no meaning, nor are they related to anything said here or elsewhere by Jesus or others.

* **14:61** "Son of the *Blessed*" should be "Son of God" as in Matthew 26:63 and Luke 22:70. It otherwise could be confusing as to whom is meant, and was an unfortunate alteration by Mark.

* **14:62** "I am" should be worded "Ye say I am" as in Matthew 26:64 and Luke 22:70.

Also, omit the next word "and," then start a new sentence, "Ye shall see . . ." as also in the other two Gospels. This purposeful alteration by Mark was to make it appear that Jesus acknowledged being Jehovah's son, contradicting the other two Gospels on this point in Matthew 27:11, Luke 22:20 and 23:3 as well as throughout the other Gospels.

* **15:34** "My God, my God, why hast thou forsaken me." This verse has been in controversy, but is definitely not accurate as worded by Mark, and also Matthew. As confirmed by a more recently discovered fragment of a Gospel by Peter, the actual words reported by him as spoken by Jesus at this moment stemmed from the departure from him of the Holy Spirit who had been protecting him and helping him to bear his agony:

"My power, my power, thou hast forsaken me."

His death immediately followed. Thus, the Aramaic words inserted by Mark here should be omitted and the verse otherwise reworded accordingly. John's account of this, however, is undoubtedly also accurate.

15:37 "the ghost" should have been "his Spirit" for accuracy and proper translation.

15:39 "over against" should be retranslated "before," meaning "in front of."

Also, "the ghost" should have been "his Spirit" as in verse 37.

15:43 "Kingdom of God" should be "of heaven."

* **16:14** Omit "and hardness of heart" for the same reason as told as to 6:52 and 8:17.

* **16:16** Omit "and is baptized" and "but he that believeth not shall be damned." It was not intended or said by Jesus that baptism would ever be a requisite to being saved by Jesus' teachings, only "He that believeth in me . . . ." The baptism he taught was never with water but

the gift of a Holy Spirit. Those who refused to believe, he said would suffer only by not being able to benefit from his teachings designed to save them from the consequences of their cruelties to one another. This inevitably resulted in their suffering spiritual death rather than attaining the eternal life offered by his Word. Jesus made all this implicitly clear in John 12:47-48.

* **16:18** This should be reworded to eliminate "They shall take up serpents" and replace it with "If they shall be bitten by serpents." This was never intended to be anything but a promise of protection against such hazards as snakebite and poisons taken by accident in their coming travels. This error has cost many people their lives believing they were doing something "holy." This was explained in Jesus' correct words in Luke 10:19.

* **16:19** Omit "and sat on the right hand of God." This gloss by Mark again is to infer mistakenly that a personal God such as Jehovah had been meant.

16:20 Omit "confirming the word with signs following." for Jesus had too many times refused to give signs from heaven when asked to do so, and this was thus just another mistaken impression by Mark.

* Designates instances where Mark's alteration of the wording reversed the meaning intended by Jesus and stated correctly in another Gospel.

* * * * *

CORRECTIONS TO THE BOOK OF LUKE

The Book of Luke has provided us with many additional insights into Jesus' teachings during his ministry which are not available in the other Gospels. This is particularly true of the many parables not mentioned elsewhere, all of which contain valuable knowledge and lessons Jesus meant us to have. Having had to receive most of his information second hand, Luke's one handicap was in never having met or known Jesus which, like Mark, caused him to suffer from a lack of clear understanding of who Jesus was and the true meanings of some of the things he said and did, a difficulty he shared with most of the apostles until the writing of the Book of John years later. This was particularly true of Peter and Paul from whom he obtained much of which he wrote despite Jesus' effort to inspire Paul.

Like The Book of Matthew, The Book of Luke suffered little from adulteration of the main text by others, aside from the insertion of the many apocryphal stories which were added later to attribute divinity to Jesus by alleging an unusual nature and circumstance of his birth. These were even more numerous than in Matthew, and have been discussed separately in the first part of this Section. Many of Luke's errors, therefore, were due to his own misconceptions and lack of first hand exposure to the events he described. Many of these were given him by others, some copied by Mark, as evidenced by the many identical errors which appear in both of a nature which strongly suggests this explanation. While these unfortunately were rather numerous, they were unable to detract from the sincere respect and admiration Luke showed so often in reporting the many events he recorded correctly, and in his efforts to interpret sayings he at times was never quite able to understand. He thus did not share with Mark the inclination to alter the wording in order to connect Jesus with Jehovah and the Old Testament teachings.

As might be expected, errors in translation and punctuation also found their way into Luke's text as into the others, and corrections of these too will be shown here as they appear. These constitute 50% of Luke's 114 errors, with 29% purely of his own.

Stories now known to be apocryphal found in Luke's Gospel have been discussed under "Eleven Apocryphal Stories" in the beginning of this Section.

2:4 Omit "(because he was of the house and lineage of David)" as an attempt mistakenly to authenticate Joseph's heritage to be of the geneology table which was inserted in chapter 3 by others than Luke, which was discussed earlier.

2:21 Omit "which was so named of the angel before he was conceived in the womb." as a spurious insert by someone other than Luke seeking to authenticate the alleged virgin birth of Jesus. This too has been discussed above.

3:16 "Holy Ghost" should have been translated "Holy Spirit."

3:21-22 These verses should be omitted as apocryphal, as Jesus would never have allowed himself to be baptized by John the Baptist in view of his low opinion of him expressed in 7:28 and Matthew 11:11. These verses appear also in Matthew 3:13-17 and are to be omitted there also, where the reasons are explained more fully.

3:23 Omit "being (as was supposed) the son of Joseph, who was the son of Heli," as a contrived effort to authenticate the geneology table inserted in the verses to follow by others than Luke. The probable spurious nature of this table is attested to by its differing from the one in Matthew by 15 generations and disagreement even as to the name "Heli" whom Matthew identifies as "Jacob," as well as Paul's warnings in 1 Timothy 1:4, Titus 1:4 saying "Neither give heed to Jewish fables and endless geneologies, which minister questions, rather than godly edifying. . . ." This has been discussed more fully above.

4:1 "Holy Ghost" should have been translated "Holy Spirit."

4:40-44 This passage is a spurious insert by others than Luke in an erroneous effort to establish Jesus as Jehovah's son and the "king-like Messiah" Jehova had promised but who never came. This is identical to the intent of insertions by Mark in 1:34,3-12 and 8:30 and should be omitted.

5:14 And he charged him to tell no man: but go, and show thyself to the priest, and offer for thy cleansing, according as Moses commanded. . . .

Corrected punctuation:
5:14 And he charged him to tell no man, but go thy way. If you show thyself to the priest you *will be made to* offer for thy cleansing, according as Moses commanded . . . .

The reason this is important is that Jesus would never have recommended that the leper pay the offering demanded by the law of Moses in Leviticus 14 when a priest undid a punishment inflicted by Jehovah, as in this case. Thus, Jesus was warning him to avoid the priests, for Jesus' healing of it was a free gift of his Father in heaven for which no offering would ever be wanted nor sought. This same error is also found in Matthew 8:4 and Mark 1:44.

6:12 Omit "to pray and continued all night in prayer to God" as another apocryphal insert by the same people as in 4:40-44 just above for the same reasons, evidenced by describing his prayers to have been "to God," meaning Jehovah. Nor would Jesus pray to his Father in heaven in this manner as shown in Matthew 6:7, nor need he, as he dwelt in him, as he explained in John 14:7-11, but was clearly not understood by those who inserted it.

6:13 Omit "when it was day" because of the correction to the previous verse.

6:19 "virtue should be retranslated "flow of life force" as also in 8:46. This has been explained elsewhere as the work of his Father in heaven dwelling in him.

6:21 Omit the last ½ "Blessed are ye that weep now: for ye shall laugh"; and

6:24-26 Also omit this entirely, as these alleged beatitudes are not well worded and express thoughts Jesus would never have meant us to accept as truths. They have certainly been altered from their original intent as a result of Luke having received them from a source who had not recorded them accurately.

6:35 Reword this excerpt from Jesus' sermon on the mount to make it as recorded in Matthew 5:45, by omitting "the Highest: for he is kind unto the unthankful and to the evil"; and replace this with, "your Father who is in heaven, for he maketh his sun to rise on the evil and on the good, on the just and on the unjust." There is nothing in Jesus' teaching to justify Luke's wording here, nor could it be true, so it clearly became contaminated in its retelling. Had Luke said, "for he is *not unkind* unto. . . " this would have been meaningful.

6:44 "*his* own fruit" should have been "*its* own fruit."

7:11 "*much* people" should have been "*many* people."

7:12 "*much* people . . . *was* with her" should have been "*many* people . . .*were* with her."

7:28 "there is not a greater prophet than John" should have been completed to have said, "there hath not risen a greater than John . . . ."; and "kingdom of *God*" should have read "kingdom of *heaven*" as in Matthew's account, for these two are not interchangeable.

The reason these corrections are essential is that Matthew's wording in 11:11 correctly reflects Jesus' intent, whereas Luke's wording appears to praise John as a prophet or to single out prophets for special praise, both the opposite of Jesus' purpose. This has been explained more fully

where it appears in Matthew 11:11. "Kingdom of heaven" is correct and "of *God*" wrong because Jesus was speaking of those in the world of the spirit only, and not of the community of Holy Spirits as Luke's wording implies.

7:29-30 These verses should be omitted entirely as spurious insertions designed to make John the Baptist appear to be a teacher for Jesus, which Jesus had just shown he surely was not likely to be, in 7:28 just above.

8:4 "*much* people" should have been "*many* people."

8:11 "God" should have been "the kingdom" as in Matthew 13:19, for Jesus was speaking of the kingdom of heaven as he did in so many parables, and these two are not interchangeable as mentioned in the comment on 7:28 just above.

8:20 "certain which" should be retranslated "others who."

8:21 "the word of God" should have been simply " the Word," as Jesus stated it to be in his parable of The Sower and throughout Matthew's account of it also, for it referred to "the Word of the kingdom *of heaven,*" rather than "... *of God.*" This is the same kind of correction as in 8:11 just above.

8:28 "most high" should be omitted as a gloss added to strengthen the impression that Jesus was recognized as Jehovah's Messiah, since this was a title reserved by Jehovah only for himself. Only Mark 5:6 included it, for it does not appear in Matthew's account in 8:29.

8:32 "suffer" and "suffered" are better translated "allow" and "allowed" respectively.

8:46 "Virtue is gone out of me" should be retranslated "life force has flowed from me," as also in 6:19 and Mark 5:30. This Greek word literally means "miraculous power" and strangely "virtue" is not included among its alternate English meanings.

8:49 "he yet spake" should be reworded "on his way" to accomodate the joining of the divided story of the raising of Jairus' daughter, which has now been done.

8:51 "suffered" is better translated "allowed."

9:1 Omit the word "all" before the word "devils," for this is untrue according to Matthew 17:19-21 which told of devils his disciples were unable to cast out.

9:7 "*of* some" and "*of* others" should have been "*by* some" and "*by* others" similarly.

9:8 "of some" and "of others" should be "by some" and "by others." Also "was risen" is better translated "had risen."

9:23 "'and take up his daily cross" should be omitted as most probably a posthumous addition to the text inserted after the fact by others, and not said by Jesus. Because of its interest, a separate explanation of this reference in six places in the Gospels is included in Appendix VII.

9:28-36 The story of The transfiguration of Jesus on the mountain is an apocryphal attempt to attribute to Jesus the same experience as had Moses when he "came down from mount Sinai. . ." in Exodus 34:29-35. The wording is almost identical. It was also inserted in Matthew 17:1-9 which contains a more detailed explanation, and Mark 9:2-10. It should be omitted here also.

9:37 Omit "when they were come down from the hill" as now not needed due to the omission of verses 28-36 just above.

9:59 "suffer" is better translated "allowed."

10:4 "salute" should be retranslated "greet."

10:6 "if the son of peace be" should be replaced with "if peace prevails" as more in keeping with the sense of the verse as reported by Matthew in 10:13.

10:11 Omit the last sentence: "notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you." as inserted here in error, for Jesus would not so bless such a place that received them not.

10:21 Omit "Lord of heaven and earth" as an insertion by someone who confused Jesus' Father in heaven mistakenly with Jehovah, who was the only one who called himself that.

11:2 "*in* earth" should have been "*on* earth."

11:4 Replace "for we also forgive every one that is indebted to us" with "as we forgive those who sin against us," in order to restore to it the meaning intended by Jesus and expressed correctly in Matthew 6:12 and 14-15.

11:8 The word "importunity" is a mistranslation from the Greek of a word that also means "the urgency of" or in this case, "the nature of his need." We know that "importunity" must be wrong because in Matthew Jesus had said, "And when ye pray, use not vain repetitions, as the

heathens do: for they think that they shall be heard for their much speaking." Thereby was he telling us that it was only because the man had asked for the bread to put before the traveler, and not for his own table, that his Father in heaven was willing to grant it. For as he instructed us in Matthew 6:8, ". . .for your Father knoweth what things ye have need of, before ye ask him." This mistranslation has long caused the meaning of this passage to have been misconceived.

11:17 "a house falleth" should be replaced by "itself cannot stand" to carry the meaning properly expressed in Matthew 12:25. This must have been a translation error.

11:20 "*finger* of God" should have been "*Spirit* of God" as in Matthew 12:28 to avoid the implication of a personal God as in the Old Testament, which was not meant.

Also, "no doubt" should be "truly" in the same verse for a correct translation.

11:21 "in peace" should be retranslated "secure."

11:28 Replace "of God" with "the words I speak." Also then replace the word, "it" with "them" for coherence. This will remove the false connotation of a personal God and restore the meaning as properly expressed in 6:47-48, Matthew 7:24-25 and 13:19-23.

11:34 "single" should be retranslated "clear" to carry the intended meaning.

12:10 "Holy Ghost" should be retranslated "Holy Spirit."

12:12 "Holy Ghost" Should be retranslated, "Holy Spirit."

12:39 "suffered" is better translated "allowed."

12:56 The last two words, "this time" should be retranslated "the wickedness of these times," to maintain the sense of this passage in keeping with Matthew's language.

13:2 "suffered" is better translated "allowed."

13:18 "kingdom of *God*" should have been "kingdom of heaven" as correctly worded in Matthew 13:31. These two are not interchangeable as Luke seemed to believe.

13:20 Again "kingdom of *God*" should have been "kingdom of heaven" as in Matthew 13:33.

13:25 "hath shut *to* the door" requires omission of the "to" for coherence.

13:26 After the opening six words, omit, "We have eaten and drunk in thy presence, and thou hast taught in our streets." and replace them with, "Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" In substituting these words properly stated in Matthew 7:22, with his own, Luke had missed the point Jesus was making that if the Old Testament prophets thought he would welcome them in his heaven, they were greatly mistaken, making certain they would know that he was not the "king-like" Messiah promised by Jehovah.

13:28-29 By reversing the order of these verses that were correctly stated in Matthew 8:11-12, Luke also reversed the meaning intended by Jesus here. Also, Luke's "kingdom of *God*" again should have been "kingdom of heaven." These two verses should therefore be reworded to restore the intent properly expressed in Matthew, as shown here:

Luke	**Matthew**
28 There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. **29** And they shall come from the east and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.	**11** And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. **12** But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.

Luke did not know the difference between the "kingdom of heaven" and the "kingdom of God," which to Jesus was a level of goodness in the world of the spirit in heaven where only the highest of the Holy Spirits are said to be. The "kingdom of heaven" on the other hand is where all the other spirits are when they are not "in the flesh." Knowing Jesus' opposition to the Old Testament teachings and all those who begot them, as he emphasized in more than eighty passages in the Gospels, he surely never intended to place these particular spirits in "the kingdom of God," *or to support "Abraham, Isaac, and Jacob, and all the prophets." Luke's version reverses the identity of those who were "Cast out. . . ."*

13:30 This too should be reworded to restore the meaning recorded correctly in Matthew 19:30 and 20:16: "And, behold there are last who shall be first, and many first shall be last." Luke's wording seriously weakens the lesson Jesus intended. Matthew 19:30 reads, "But many that are first shall be last; and the last shall be first."

14:15 "bread" should have been "the bread that I give," by which he was referring to "the bread of life" contained in his Word, which he

described in John 6, particularly verses 35 and 51, to mean "eternal life" as opposed to "spiritual death" to be suffered by those whom he called "the lost sheep of Israel." This referred to those who refused to accept his teachings to stop being cruel to one another, and those who taught them. Also, "in the kingdom of *God*" again should have been "in the kingdom of heaven" and separated by a comma to show that there is where they shall be blessed. In the King James version it is mistakenly assumed that "one of them" spoke these words, but it was Jesus who gave this lesson, and this should be reworded accordingly: "one of them" should be "they," "heard" should be "understood," "he said unto him" should be "... unto them."

14:26 "and hate his father ..." should have been translated "and love not less his father ..." in the same way a bride "forsakes" her parents when she marries, to forever thenceforth cleave to her husband "as one flesh." Later in 14:33, Luke used "forsaketh" in this connection and Matthew "forsaken" when he reported this in 19:29. To suggest that Jesus, who taught us to "love one another" and to "turn the other cheek" would tell his disciples to "hate" their parents is too obviously grotesque to be given serious consideration. It is difficult to understand why it has remained uncorrected.

14:27 Omit this verse as an apocryphal colorful gloss inserted after the fact, posthumously, by overzealous scribes and surely not said by Jesus at this juncture, as also in 14:27 which should also be omitted. There are six such references to the cross in the Gospels, and because of their nature, a separate analysis of this subject is included in Appendix VII.

14:34 "his savour" should have been "its savour."

16:15 "sight of God" should have been "sight of heaven" because no personal God was here referred to. The word "God" just above in this verse is correct there, as it refers to the quality of goodness in the Spirits of heaven, or Holy Spirits. Also, Jesus told us in John 5:37, "ye have neither heard his voice at any time, nor seen his shape." as he described his Father.

16:16 "kingdom of God" again should have been "kingdom of heaven," as in Matthew 11:12 where this verse appears. Luke never understood that they were not interchangeable.

16:17 "until all be fulfilled" should be added to the end of this verse to carry the meaning Jesus intended here, without which it has little. It was correctly worded in Matthew 5:18.

16:19 "of that I said" is better translated "of what I said."

17:10 "unprofitable" is better translated from the Greek as "unmeritorious."

17:11-19 This passage must always carry with it the explanation that it is a very incorrect translation of this story for several reasons which make parts of it apocryphal. Verse 14, in addition to being incomplete, was mispunctuated, as was also 5:14, Matthew 8:4 and Mark 1:44 in which this same idea was contained. Luke's version is too extravagantly imaginative to be able to restore its meaning, stated properly in Matthew as now corrected:

And when he saw them, he put forth his hand, and touched them, saying, Be thou clean. And immediately their leprosy was cleansed. And Jesus saith unto them, Tell no man, but go thy way: for if thou show thyself to the priest, you will be made to offer the gift for thy cleansing that Moses commanded."

It is essential to include all these thoughts as expressed here for this episode to have the true meaning it was meant to represent, for Jesus was freely undoing a punishment inflicted by Jehovah for which a temple priest would have demanded a gift offering under a law of Moses in Leviticus 14. And he would still do so were he to know of it having been done by others. In other respects also the story was ill conceived in that it left uncertain the source of the healing.

17:22 Mistranslation has destroyed the meaning intended by this verse. It should have read:
The time will come, when ye shall desire to see in those days the Son of man, and ye shall not see him.

This was in reference to Jesus' forewarning to us in Matthew 24:30-31.

17:33 Add "for my sake" after the words "shall lose his life" as shown in Matthew 16:25. Without this phrase, the thought losses its purpose.

17:37 "body" should have been translated "carcase" as in Matthew 24:28; also "eagles" should now be translated "vultures" as the scavengers associated with the meaning of this verse.

18:1 "faint" is better translated "weary."

18:3 "avenge" should be retranslated "vindicate." to not contradict Matthew 5:38-39.

18:5 "avenge" should be retranslated "vindicate." for the same reason.

18:6 "unjust" should have been translated "unkind" in view of the sense of this passage.

18:7 "avenge" should be retranslated "vindicate." for the same reason as just above.

18:8 "avenge" should be retranslated "vindicate." as in the other instances of it.

18:25 "camel" should be retranslated "rope." The Aramic word "gamla" means both rope and camel, largely because rope and cord was often made of camel hair as well as goat hair, and the word came to mean rope just as ladies' wraps are today known as a "mink" or "sable," and a football called a "pigskin."

19:25 Omit this verse entirely as redundant and therefore possibly confusing. It is clearly a gloss added by a well-meaning scribe thinking to edify.

19:30 "over against" should be retranslated "before," meaning "in front of."

19:36 "they" should be retranslated as "the multitude" to avoid confusion with the disciples. This conforms then with Matthew 21:8 which was worded correctly.

19:37 Omit "of the disciples" as an error by Luke properly stated in Matthew 21:9. This was caused by Luke not understanding that the Pharisees in 19:40 telling Jesus "Master, rebuke thy disciples," were mocking him by calling the derisive multitudes his disciples.

Also omit "for all the mighty works that they had seen" as another error by Luke in his understanding of this event ridiculing Jesus according to the prophecy in Zechariah 9:9. Matthew described this correctly in 21:9.

20:16 Add: "And they said" as the beginning of this verse to remove the possible mistaken impression that Jesus might have said these words. This corresponds with the correct wording in Matthew 21:41. Also "when they heard it, they said . . ." should have been translated "when he heard it, he said . . ." to refer to Jesus, as evidenced by the correct wording in Matthew 21:42.

20:37 "Now that the dead are raised" should have been translated "Now as to the resurrection of the dead," as in Matthew 22:31.

20:38 "For he is not a God of the dead, but of the living, for all live unto him" should have been stated:

"For God is not a God of the dead, but of the living, for all live unto God."

For Jesus was speaking here of "God" in his terms of the quality of goodness in Man, and contrasting this with the personal "God" of the Old Testament, Jehovah, who ruled over those who became spiritually

dead because of their cruelty to each other. Jesus was contrasting this with "eternal life" attained through his teachings, as "the living." Luke clearly did not understand the meaning of it.

21:22 "vengeance" should be retranslated "retribution." Jesus would never use the word "vengeance," for this was a quality which Jehovah often claimed for himself, 37 times in the Old Testament, but which directly contradicted all that Jesus and his teachings stood for. Nowhere but here does this appear in the Gospels.

21:23 "and wrath upon this people" must be omitted as an apocryphal insertion by someone who did not know that only Jehovah vented "wrath" against these people.

21:24 "times" should have been translated "destiny."

22:16 "kingdom of God" should have been "kingdom of heaven."

22:18 The ending:"the kingdom of God shall come" should be replaced with "that day when I drink with you in my Father's kingdom." This was Jesus' promise to appear again to them after his death, which Luke's wording eliminates, but which was correctly worded in Matthew 26:29. "kingdom of God" was again incorrect.

22:38 Omit this entire verse for it never would have happened, nor did Matthew or John who were present include a mention of any of this.

22:41 Omit "and kneeled down," as an erroneous gloss by Luke. This showed the disadvantage Luke was under in not ever having met or been with Jesus when he prayed. Not anywhere in any other place in the Gospels does it mention that Jesus ever knelt to pray, nor did he ever teach others to do so. When Matthew in 26:39, and Mark in 14:35 tell of this occasion, they correctly said that Jesus "fell on his face" and "fell on the ground," respectively. It was only Jehovah who demanded that people "bend the knee" of "bow the neck" to him, never Jesus or his Father in heaven, as he pointed out in Matthew 6:6 and elsewhere.

22:43 "appeared" should have been "came," because the "angel" who came to strengthen him was a Holy Spirit who entered into his mind, and was thus not anything that was visible.

22:44 Omit the second sentence, "and his sweat was as it were great drops of blood falling down to the ground," as extravagant hyperbole by someone who was not there.

22:51 "Suffer ye thus far" should be retranslated "Go no further with this" or "No more of this" as more contemporary language.

23:31 "tree" needs to be retranslated as "wood" here in order to connote Jesus' intent to compare "green wood" which is hard to burn as would be a Holy Spirit to anger, with "dry" wood which is quickly ignited to anger and capable of destroying them, as would have happened to them had he been other than Holy.

23:46 "the ghost" should have been translated "his Spirit."

24:16 "But their eyes were holden that they should not know him" should have been, "But he was so that they did not recognize him." This is because Luke's wording is untrue in that the phenomenon was not in the disciples' eyes ability to know Jesus, but due to Jesus' Spirit having temporarily possessed the mind of a stranger through whom he was manifesting himself, a means he employed for all his appearances after his death. This is why he was never recognized until he said or did something to identify himself. Later, however, when verse 31 ends saying, ". . . and he vanished out of their sight," this was indeed accomplished because "their eyes were holden," the same means his Father in heaven employed to help him elude angry crowds in Luke 4:29-30, John 7:30, 7:44, 8:20 and 8:59.

24:21 "he which should have redeemed Israel" should be retranslated to read: "he who would have redeemed Israel." The "who" is to remove the Elizabethan use of this word, as elsewhere. It was clear Jesus was mistaken for Jehovah's planned "king-like Messiah" who was prophecied to redeem Jerusalem and the Israelites, but who was not to come.

24:49 "endued" is better translated "invested."

24:51 "and carried up into heaven" should have been described as "and disappeared from their sight," for in this instance their eyes had indeed been made "holden, that they should not know him," as had been done for him during his lifetime by his Father in heaven as told in 4:29-30, John 8:59 and the several other instances mentioned just above.

Appendix V

Summary of Errors

	Total	Author's error		Translation		Added by Others Apocryphal		Added by Others Spurious	
†*Matthew*	51	2	4%	41	80%	5	10%	3	6%
Mark	90	*53	59%	30	33%	6	7%	1	1%
†*Luke*	114	#33	29%	57	50%	15	13%	9	8%
John	58	0		26	45%	6	10%	26	45%
1 John	27	0		3	11%	0		24	89%
Total	340	88	26%	157	46%	32	9%	63	19%

*42 of Mark's own 53 errors reversed the intended meaning that was stated correctly elsewhere. Another 13 were "of God" instead of "of heaven" as stated correctly in Matthew.

#14 of Luke's own 33 errors were "of God" instead of "of heaven" as stated correctly in Matthew and John.

†Of the 11 apocryphal stories about Jesus' birth not included in these totals, 10 were in Luke and 4 in Matthew. And of the three they had in common, they were in wide disagreement as to the details of two of them.

Appendix VI

"THE OTHER DISCIPLE WHOM JESUS LOVED"

In the Book of John, and nowhere else, there are mysterious allusions on six different occasions to an unnamed disciple "whom Jesus loved" and was very important throughout the events of the latter days of Jesus' life. In every instance, this unknown disciple was referred to as "he" or "him," but there is no question but that it was not a man but Mary Magdalene who was that unnamed disciple. A close examination of the mentions of it makes any other conclusion not reasonable. This mistaken impression was due to the Greek personal pronoun having no gender and assuming that "a disciple" would be a man.

While it is true that in 20:1-2, Mary returned running from Jesus' empty sepulchre "and cometh to Simon Peter, and to the other disciple, whom Jesus loved . . ." to tell them the news, as if to deny that they were the same person, it is clear from the rest of this account that this was a confusion on the part of the translator in assembling the documents who, assuming "that other disciple" to have been a man, glossed the account accordingly, but in error. In verse 3, Peter is said to have left Mary Magdalene behind when he went with "that other disciple" to investigate Mary's report, but in view of Mary's anxiety about it, that is hardly likely. Later, as if to confirm this, we see in verse 11 "Mary stood without at the sepulchre weeping . . ." without any evidence as to how she got there, so it seems clear that it was indeed she who was "that other disciple, whom Jesus loved" who went there with Peter. Further, verses 4-8 surely describe the behavior of a woman, rather than that of a man.

While all the references contain some evidence as to the identity of this unnamed disciple, two declare it surely to be Mary Magdalene, the woman most often mentioned to have been with the apostles prior to Jesus' death: See chapter 42.

13:23-25 — (In verse 21, Jesus had just said at supper, "One of you shall betray me.")

> "Now there was leaning on Jesus' bosom **one of his disciples, whom Jesus loved.** Simon Peter therefore beckoned to **him,** that **he** should ask who it should be of whom he spake. **He** then lying on Jesus' breast saith unto him, Lord, who is it?"

Surely this is the behavior of a woman, and not a man. See chapter 34.

19:25-27 — (Jesus had just been placed upon the cross)

> "Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and **the disciple** standing by, **whom he loved,** he saith unto his mother, Woman, behold thy **son**! Then saith he to **the disciple,** Behold thy mother! And from that hour **that disciple** (took her) into **his** own home."

It is because of the lack of gender of the Greek personal pronoun that so much confusion has been generated in connection with this unnamed disciple, particularly in this passage. Having just stated that only three women "stood by the cross," his mother, his Aunt and Mary Magdalene, it is certainly clear that "the disciple standing by, whom he loved" could only have been Mary Magdalene standing near his mother. To suddenly introduce a man into the picture is not justified. When one adds to this the fact that the Greek word for "son" also means "child," or, "an immediate, remote or figurative kinship," the true meaning of the passage then becomes possible to understand. Thus, this passage should have read:

> ". . . he saith unto his mother, Woman, behold thy **child!** Then saith he to the disciple, Behold thy mother! And from that hour that disciple **was taken** into his own home." meaning Jesus' home in his mother's care.

In making this correction, the Greek word for "took" is not reflexive, but the switch from the correct "was taken" to "took" was made in the course of translation because it was assumed that Jesus' mother would hardly have taken into her home one of the men disciples, but the opposite. Thus it was incorrectly transposed because of the mistake in gender.

A third reference to the unnamed disciple gives us a clue to the reason Jesus loved this person enough to cause John to make such a point of it. See chapter 41.

21:20-23 — (After the abundant catch of fish, Jesus in the Spirit, in the body of a stranger, had supped with his disciples and had charged Peter three times to "feed my sheep," had then said to Peter, "Follow me.")

> "Then Peter turning about seeth **the disciple Jesus loved** following; who also leaned on his breast at supper, and said, Who is he that betrayeth thee? Peter seeing **him** saith to Jesus, Lord, and what shall this **man** do? Jesus saith unto him, If I will that **he** tarry till I come, what is that to thee? follow thou me. Then went this saying abroad among the brethren, that **the disciple** should not die; yet, Jesus said not unto him, **He** shall not die; but, If I will that **he** tarry till I come, what is that to thee?"

If, in this passage, all the masculine references to "that disciple" are changed to feminine so that Mary Magdalene can be visualized in that role, it will then be correctly translated. Jesus' answer to Peter here was surely to admonish him that whatever Mary Magdalene was doing, even to staying right where she was, she was only doing what Jesus had asked her to do, and to please not interfere. This interpretation is the correct translation of the Greek word for "tarry." In this he was saying that while he was making appearances to them as he was, after his death, it was essential that Mary Magdalene remain where he could direct her to be, so she could assist his appearances by her mediumship, as this was her role at this time. So when Jesus said "... till I come ..." he meant, "... until I appear to you again." Interesting also is Mary Magdalene's comment here that this statement by Jesus had been misconstrued to mean that she would never die, meaning that she had been granted eternal life as she undoubtedly had been, for it shows how disturbed she was that they did not understand its true import, which meant so much to her, as these were clearly her words through John.

All this came to be because Jesus knew that, of all his disciples, only Mary Magdalene was pure enough by that time to enable his Spirit to dwell in her after his crucifixion so he could manifest himself to his disciples as he always promised he would as evidence of his resurrection having taken place. It was because his Father in heaven had foretold this that he had been so kind to her during his lifetime and for her presence so frequently with him and his disciples.

Perhaps the most interesting aspect of the meticulous care that was taken by John to maintain the anonymity of this disciple were the reasons for it, which were threefold. The first was to protect Mary Magdalene from being a target of persecution and being killed were it ever discovered by those who had planned Jesus' death that she was now host to Jesus' Spirit. Not less important and contingent upon this was the need to prevent Jesus from equally being the victim of such a threat, which could endanger the safety of his life in the Spirit and his work yet to be done in Man. A third and undoubtedly of real concern to Jesus was his desire that this woman who became so important to him in latter days of his life would not be revealed to have been in this close a personal relationship to him and so avoid bigotted criticism of him because of her history which might cast a shadow on the effectiveness of his ministry. This was indeed accomplished better than he had planned due to the mistranslations in transcribing the Greek manuscripts into other languages. Finally, she would be surely thought of as a very unlikely person to host Jesus' Spirit by those who planned Jesus' destruction, and would therefore insure his safety during this critical period.

There are two other mentions of this unnamed disciple which, together with 20:1-10 that was discussed at some length in the beginning of this discourse, complete the six occasions on which John speaks of

this person. The first referred only to "that other disciple" without mentioning "whom Jesus loved," and the other was an occasion after his death when he appeared to his disciples as they fished. See chapter 45.

18:15-16 — (Jesus had just been led away to the high priests for trial)

> "And Simon Peter followed Jesus, and so did **another disciple: that disciple** was known unto the high priest, and went in with Jesus into the palace of the high priest. But Peter stood at the door without. Then went out **that other disciple,** who was known unto the high priest, and spake unto her that kept the door, and brought in Peter."

"Known to the high priest" is the key to this, Mary Magdalene having been a known sinner. See chapter 39.

21:7 — — (This followed Jesus' appearance after his death, as yet unrecognized, on shore as seven disciples, two unnamed, fished from a ship nearby. Jesus had just told them to cast their net on the right side of the ship, and the fish then overweighted their net.)

> "Therefore **that disciple whom Jesus loved** saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea."

This is one of the more amusing insertions by someone who thought he was improving the text with the parenthesis (for he was naked)! This person clearly was not aware that "that disciple whom Jesus loved" was Mary Magdalene, so Peter would hardly have been naked in her presence other than stripped to the waist as fishermen might be.

This whole episode has been misunderstood because of a general misconception of the true meaning of "virtue" as it is measured in the kingdom of heaven, as Jesus called it. That this woman, who had been what most people would consider a degraded person, could have become so spiritually beautified is not easily explained to those who measure virtue only in worldly terms. The simplest explanation would be that it was due to her repentance and later devotion to Jesus as his disciple, but it was even more than this, for in cleansing her of "the seven devils" he had cast out according to Luke 8:2 and Mark 16:9 he had caused her to be as pure as it is possible for a person to be. When added to her personal devotion to him in his private life and her consequent appreciation of what he was trying to accomplish in his ministry, her mind was understandably the most sympathetic to him of all his disciples at that time. Therefore, history owes far more to this woman than ever can be repaid, for it was she who perpetuated his life after his crucifixion and insured the safety of his resurrection which made possible the treasured contribution of his life to us. See chapter 45.

Appendix VII

"TAKE UP HIS CROSS" AN EXPLANATION

In five places in the Gospels, two in Matthew, two in Mark and one in Luke, Jesus was quoted as using the expression, "take up his cross," when mentioning what he expected of those who sought to follow him as disciples. In addition, Jesus is quoted by Luke as saying, "Whosoever doth not bear his cross ...." These six references by Jesus to the cross in such a context raises a serious question as to whether they were actually said by Jesus or simply added as a colorful gloss by those who constructed the original documents, influenced by the knowledge of the impact of the manner of Jesus' death. These are the passages in which they appear.

Matthew 10:38

And he that taketh not his cross, and followeth after me, is not worthy of me.

Matthew 16:24, Mark 8:34 and Luke 9:23

Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.

Mark amplified it to say "take up his cross daily ...."

Mark 10:21

Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.

Luke 14:27

And whosoever doth not bear his cross, and come after me, cannot be my disciple.

If these words were truly said by Jesus as represented here, it must be supposed that crucifixions were frequent enough in those days to give rise to this as a popular expression to signify a person's willingness to assume the heavy burdens of public service which might even be expected to include persecution. Were this the case, this expression should appear in other contemporary writings prior to Jesus' death but, because of its macabre and horrible connotation, it is not likely that this will be found to be true. Even more important, stoning was the far more frequent method of execution.

A second possible explanation might be that Jesus, knowing that he would die on the cross, spoke of the burdens he carried in his heart in this manner to his disciples. However, when he warned them of his coming death and resurrection at least four times in Matthew, three in Mark and twice in Luke, only in Matthew 20:19 and 26:2 was the word "crucify" used. The word "kill" or "killed" was used in five of the remaining seven times, in Matthew 16:21 and 17:23; and Mark 8:31, 9:31

and 10:34. "Slain" and "put to death" were used in Luke 9:22 and 18:33. The only other place the word "crucify" is said to be used by Jesus at that time was in Matthew 23:34 when he said that the Jews would probably crucify any prophets he might send, but Luke in a comparable passage, quoted Jesus as castigating the Jews, saying "Jerusalem, Jerusalem, which killest the prophets . . . ."

All this strongly suggests that allusions to the cross were not usual among the disciples or by Jesus, and that the two exceptions in Matthew 20:19 and 26:2 were very probably accurate.

It seems evident therefore, that these six allusions to "take up his cross" and similar expressions supposedly made by Jesus would have been out of character for Jesus at these times, and are in reality glosses understandably inspired by the drama of Jesus' death in retrospect. Inasmuch as Matthew 10:38 and Luke 14:27 contain no other thought than this, it must be assumed that these two verses were inserted glosses in their entirety.

* * * * *

Appendix VIII

Summary of Passages Used in the Christian Bible
JOHN

The Gospel of John Chapter	Total Verses	In The Christian Bible: Verses Used	Not Used — Replaced by:		In Chapter	Verses Omitted as: Apocryphal	Spurious
1	51	1:1-5	—	—	1	—	1:6-11
		12			1		13
		14-15			1		
		17			1	16	
		18			2		19-34
		43-51			3		35-42
2	25	All	—	—	3	—	—
3	36	3:1-8	—	—	3	—	3:9
		10-15			3		
		16-18	reinterpreted		3		3:16-18
		19-36			3-4		
4	54	4:1-23	—	—	4	4:42	4:24-30
		31-41			4		
		43-54			4&9		
5	47	All	—	—	9-10	—	—
6	71	6:1-15	6:16-21	Matt. 14:22-23	16	—	—
		22-71			16		
7	53	All	—	—	21	—	—
8	59	All	—	—	22	—	—
9	41	All	—	—	23	—	—
10	42	All	—	—	24	—	—
11	57	All	—	—	25	—	—
12	50	12:1-11	12:12-15	Matt. 21:1-9	27	—	—
		16-50			27		
13	38	13:1-2	—	—	34	—	13:3
		4-38			34		
14	31	All	—	—	35	—	—
15	27	All	—	—	36	—	—
16	33	All	—	—	37	—	—
17	26	17:4-26	—	—	46	17:1	17:2-3
18	40	18:1-5	18:6-10	Matt. 26:50-54	38	—	18:32
		11-23	24	Matt. 26:57	38-39		
		25-31	39-40	Matt. 27:15-26	39-40		
		33-38			40		
19	42	19:1-41	19:42	Matt. 27:60-61	40-42	—	—
20	31	All	—	—	42&44	—	—
21	25	All	—	—	45	—	—
Total Verses	879	810	20			3	46
%	100	92%	3%			—	5%

Summary of Passages Used in the Christian Bible

MATTHEW

The Gospel of Matthew Chapter	Total Verses	In The Christian Bible: Verses Used	Not Used — Replaced by:		In Chapter	Verses Omitted as: Apocryphal	Spurious
1	25	—	—	—	—	All	—
2	23	—	—	—	—	All	—
3	17	—	3:1-12	Luke 3:1-18	2	3:13-17	—
4	25	4:23-25	4:1-12	Luke 4:1-13	4	—	4:13-16
			&17				
			18-22	Luke 5:1-11	4		
5	48	All	—	—	5	—	—
6	34	All	—	—	6	—	—
7	29	All	—	—	7	—	—
8	34	8:1-13	8:14-15	Luke 4:38-39	9	—	—
		16-17	18-22	Luke 9:57-62	9&8	—	—
		23-27	28-34	Luke 8:26-40	16&9	—	—
9	38	9:9-13	9:1-8	Luke 5:17-26	9	—	—
		32-38	14-17	Luke 5:33-39	11&10		
			18-26	Luke 8:41-56	11		
			27-31	Luke 18:35-43	11		
10	42	All	—	—	12	—	—
11	30	All	—	—	13	—	—
12	50	All	—	—	11&13&14	—	—
13	58	All	—	—	14-15	—	—
14	36	14:1-14	14:15-21	John 6:1-14	16	—	—
		22-36			16-17		
15	39	All	—	—	17	—	—
16	28	All	—	—	17-18	—	—
17	27	17:10-21			18&26	(17:1-9)	—
		22-27			19		
18	35	All	—	—	19-20	—	—
19	30	All	—	—	20&26	—	—
20	34	20:1-28	20:29-34	Luke 18:35-43	26&11	—	—
21	46	21:1-9	21:10-17	John 2:12-17	27	—	—
		18-46			27-29		
22	46	All	—	—	28-29	—	—
23	39	All	—	—	29&30	—	—
24	51	All	—	—	29&31	—	—
25	46	All	—	—	32-33	—	—
26	75	26:1-5	26:6-13	John 12:1-8	33&27	—	—
		14-29	33-35	John 13:36-38	34		
		30-32			38		
		36-46	47	John 18:1-3	38		
		48-57	58	John 18:12-14	38		
		59-68	69-74	John 18:15-27	39		
		75			39		

Summary of Passages Used in the Christian Bible

MATTHEW

The Gospel of Matthew Chapter	Total Verses	In The Christian Bible			In Chapter	Verses Omitted as:	
		Verses Used	Not Used — Replaced by:			Apocryphal	Spurious
27	66	27:1-26	27:27-38	John 19:1-22	39-40	—	—
		39-43		& Luke 23:26	41&40		
		50-53	44-49	John 19:28-30	41		
		60-66	54-56	John 19:25-27	42&41		
			57-59	John 19:38-42	42		
28	20	28:11-20	28:1-10	John 20:1-18	44&42	—	—
Total Verses	1071	860	144			63	4
%	100	81%	13%			6%	

Summary of Passages Used in the Christian Bible

LUKE

The Gospel of Luke Chapter	Total Verses	In The Christian Bible: Verses Used	Not Used — Replaced by:		In Chapter	Verses Omitted as: Apocryphal	Spurious
1	80	—	1:1-4	John 1:1-5	1	—	1:5-80
2	52	2:1-7	—	—	1	—	2:8-20
		21-24			1		25-52
3	38	3:1-20	—	—	2	3:21-22	3:23-38
		23 (½)			2		
4	44	4:1-39	—	—	2&8&9	4:40-44	—
5	39	5:1-11	5:12-16	Matt. 8:1-4	4&9	—	—
		17-26	27-32	Matt. 9:9-13	9	—	
		33-39			10		
6	49	6:39	6:1-11	Matt. 12:1-13	7&11	—	—
		45	12-16	Matt. 10:1-4	7&12		
			17-38	Matt. 5:1 to			
			40-44	7:29-Sermon	5-7		
			46-49	on the mount			
7	50	7:11-17	7:1-10	Matt. 8:5-13	11&9	7:29-30	—
		36-50	18-28	Matt. 11:1-15	15&13		
			31-35	Matt. 11:16-19	13		
8	56	8:1-3	8:4-15	Matt. 13:1-9 &	14	—	—
		16-18		18-23	15		
		26-56	19-21	Matt. 12:46-50	9&11&14		
			22-25	Matt. 8:23-27	16		
9	62	9:7-9	9:1-6	Matt. 10:5-42	15&12	9:28-36	—
		49-62	10-17	John 6:1-4	19&8&16		
			18-27	Matt. 16:13-28	18		
			37-42	Matt. 17:14-21	18		
			43-45	Matt. 20:17-19	26		
			46-48	Matt. 18:1-6	19		
10	42	10:17-20	10:1-16	Matt. 10:5-42	12	—	—
		25-42	21-22	Matt. 11:25-27	26&13		
			23-24	Matt. 13:10-17	14		
11	54	11:1-13	11:14-23	Matt. 12:22-37	8&13-14	—	—
		27-28			26		
		33-36	24-26	Matt. 12:38-45	14		
			29-32		27		
			37-54	Matt. 23:13-36	29		
12	59	12:1-3	4-12	Matt. 10:5-42	29&12		
		13-21	22-31	Matt. 6:25-34	30&6		
		32-40	41-46	Matt. 24:45-51	31		
		47-48	49-53	Matt. 10:5-42	31&12		
		54-57	58-59	Matt. 5:23-24	17&5		
13	35	13:1-17	13:18-22	Matt. 13:31-33	27&29&14	—	—
		31-33	23-27	Matt. 7:13-14	29&7		
				& 22-23	7		
			28-30	Matt. 8:5-13	9		
			34-35	Matt. 23:37-39	29		
14	35	14:1-26	14:34-35	Matt. 5:13-16	30&5	14:27	—
		28-33			30		
15	32	15:8-32	15:1-7	Matt. 18:10-14	30&19	—	—

Summary of Passages Used in the Christian Bible

LUKE

The Gospel of Luke Chapter	Total Verses	In The Christian Bible: Verses Used	Not Used	Replaced by:	In Chapter	Verses Omitted as: Apocryphal	Spurious
16	31	16:1-16	16:17	Matt. 5:17-20	30&5		
		19-31	18	Matt. 5:32	30&5		
17	37	17:5-21	17:1-2	Matt. 18:7-9	30&19	—	—
			3-4	Matt. 18:21-22	20		
			22-37	Matt. 24:3-51	31		
18	43	18:1-14	18:15-27	Matt. 19:13-26	32&26	—	—
		28-30	31-34	Matt. 20:17-19	32&26		
		35-43			11		
19	48	19:1-28	19:29-38	Matt. 21:1-9	33&27	—	—
		39-44	45-48	John 2:12-17	27&3		
20	47	—	20:1-8	Matt. 21:23-27	27	—	—
			9-19	Matt. 21:33-46	28		
			20-40	Matt. 22:15-33	28-29		
			41-44	Matt. 22:41-46	29		
			45-47	Matt. 23:1-8	29		
21	38	21:1-4	21:5-36	Matt. 24:3-51	30&31	—	—
			37-38	John 8:1-2	22		
22	71	22:24-30	22:1-18	Matt. 26:3-5 &	30&33	22:38	—
		35-37		14-19	38&34		
			19-20	Matt. 26:26-28	34		
			21-23	John 13:18-22	34		
			31-34	John 13:36-38	34		
			39-46	Matt. 26:36-39	38		
			47-53	Matt. 26:48-54	38		
			54-62	John 18:15-18	39		
				& 25-27 &	39		
				Matt. 26:57 &			
				75	38&39		
			63-71	John 18:19-24	39		
				& Matt.			
				26:59-68	39		
23	56	23:1-12	23:13-25	Matt. 27:15-26	39&40	—	—
		26-31	32-33	John 19:17-22	40		
		34	35-38	Matt. 27:39-43	41		
		39-43	44-46	John 19:28-30	41		
			47-56	John 19:38-42	42		
				& Matt.			
				27:60-61	42		
24	53	24:13-53	24:1-12	John 20:1-18	43&42	—	—
Total Verses	1151	506 44%	492 43%			20 2%	133 11%

Summary of Passages Used in the Christian Bible

MARK

The Gospel of Mark Chapter	Total Verses	In The Christian Bible: Verses Used	Not Used — Replaced by:		In Chapter	Verses Omitted as: Apocryphal	Spurious
1	45	—	1:1-8	Luke 3:1-18	2	1:9-11	—
			12-15	Luke 3:23 &	2		
				4:14-15	2		
			16-20	Luke 5:1-11	4		
			21-31	Luke 4:33-39	9		
			32-39	Matt. 4:23-25	4		
			40-45	Matt. 8:1-4	9		
2	28	—	2:1-12	Luke 5:17-26	9	—	—
			13-17	Matt. 9:9-13	9		
			18-22	Luke 5:33-39	10		
			23-28	Matt. 12:1-8	11		
3	35	—	3:1-6	Matt. 12:9-13	11	—	—
			7-12	Matt. 4:23-25	4		
			13-19	Matt. 10:1-4	12		
			20-30	Matt. 12:24-37	14		
			31-35	Matt. 12:46-50	14		
4	41	4:26-29	4:1-20	Matt. 13:1-9 &	14	—	—
				18-23	14		
			21-23	Luke 8:16-18	15		
			24	Matt. 7:1-2	7		
			25	Matt. 13:12	14		
			30-34	Matt. 13:31-32	14		
			35-41	Matt. 8:23-27	16		
5	43	—	All	Luke 8:26-56	9&11	—	—
6	56	—	6:1-6	Matt. 13:53-58	15	—	—
			7-13	Matt. 10:5-42	12		
			14-29	Matt. 14:1-14	15		
			30-44	John 6:1-14	16		
			45-56	Matt. 14:22-36	16-17		
7	37	7:31-37	7:1-30	Matt. 15:1-28	17		
8	38	8:22-26	8:1-9	Matt. 15:32-39	18&17		
			10-21	Matt. 16:1-12	17		
			27-38	Matt. 16:13-28	18		
9	50	9:23-24	9:1	Matt. 16:28	18	9:2-9	—
			10-22 25-29	Matt. 17:10-21	18		
			30-32	Matt. 20:17-19	26		
			33-48	Matt. 18:1-9	19		
			49-50	Matt. 5:13-16	5		
10	52	—	10:1-31	Matt. 19:1-30	20&26	—	—
			32-45	Matt. 20:17-28	26		
			46-52	Luke 18:35-43	11		
11	33	—	11:1-11	Matt. 21:1-9	27	—	—
			12-14	Matt. 21:18-22	27		
			15-19	John 2:12-17	3		
			20-33	Matt. 21:18-27	27		

Summary of Passages Used in the Christian Bible

MARK

The Gospel of Mark Chapter	Total Verses	In The Christian Bible: Verses Used	Not Used — Replaced by:		In Chapter	Verses Omitted as: Apocryphal	Spurious
12	44	—	12:1-12	Matt. 21:33-46	28	—	12:32-34
			13-31	Matt. 22:15-40	28-29		
			35-37	Matt. 22:41-46	29		
			38-40	Matt. 23:1-8	29		
			41-44	Luke 21:1-4	30		
13	37	—	All	Matt. 24:3-51	31		
14	72	—	14:1-25	Matt. 26:14-28	34	—	—
			26-28	Matt. 26:30-32	38		
			29-31	John 13:36-38	34		
			32-42	Matt. 26:36-39	38		
			43-72	Matt. 26:48-57	38		
				& 59-68 & 75	39		
				&John 18:12-14	38		
				& 15-27	39		
15	47	—	15:1-32	Matt. 27:11-26	40	—	—
				&John 19:1-22	40		
			33-37	John 19:28-30	41		
			38	Matt. 27:50-53	41		
			39-41	John 19:25-27	41		
			42-47	John 19:38-42	42		
				Matt. 27:60-61	42		
16	20	16:12	16:1-11	John 20:1-18	42	—	—
			13-20	Matt. 28:16-20	44		
Total Verses	678	19	645			11	3
%	100	3%	95%			2%	—

Summary of Verses Used in The Christian Bible

	Total Verses	Verses Used		Not Used		Verses Omitted as: Apocryphal		Spurious	
John	879	810	92%	20	3%	3	—	46	5%
Matthew	1071	860	81%	144	13%	63	6%	4	—
Luke	1151	506	44%	492	43%	20	2%	133	11%
Mark	678	19	3%	645	95%	11	2%	3	—
Total	3779	2193	58%	1301	34%	97	3%	188	5%

Appendix IX

BIBLE HARMONY OF THE CHRISTIAN BIBLE

Chapter		John	Matthew	Luke	Mark
1	John establishes Jesus as teacher of the Word	1:1-15			
	Jesus' birth			2:1-7	
	Jesus' circumcision			2:21-24	
2	The ministry of John the Baptist		3:1-10	3:1-14	1:1-3
	How his baptism differs from that given by Jesus	3:22-24	3:11-12	3:15-18	1:4-8
	John the Baptist's imprisonment		14:3	3:19-20	
	Jesus is tempted in the wilderness		4:1-11	3:23 & 4:1-13	1:12-13
	Jesus preaches the gospel		4:12&17	4:14-15	1:14-15
	John shows that God Jesus speaks of is not Jehovah	1:18			
3	Philip and Nathanael are taught by Jesus	1:43-51			
	Jesus turns water into wine at marriage feast	2:1-11			
	Jesus chases the moneychangers from the temple	2:12-17	21:10-13	19:45-48	11:15-19
	If temple destroyed, Jesus to rebuild in 3 days	2:18-22	26:61		14:58
	Jesus did miracles "but did not commit himself"	2:23-25			
	Except a man be born again, he cannot see the kingdom of God	3:1-6			
	If earthly things not believed, how then can heavenly things?	3:7-12			
	No man ascends to heaven but he come from it	3:13			
	Son of man is come to show way to eternal life	3:14-15			
	Light has come into world but men love darkness	3:19-21			
	Jesus said to have baptized, but John the Baptist baptized with water	3:22-24			
4	John the Baptist praises Jesus	3:25-36			
	Jesus teaches a woman at Jacob's well that his Word quenches Man's thirst, not Jehovah's teachings	4:1-23			
	Jesus reveals a heavenly source of food	4:31-38			
	A passage of doubtful authenticity	4:39-41			
	A prophet is not without honour, save ...	4:43-45	13:53-58	4:24	6:1-6

Chapter		John	Matthew	Luke	Mark
	Miracle of the fishes and Simon, Andrew, James and John become disciples		4:18-22	5:1-11	1:16-20
	Jesus teaches and heals as he begins his ministry		4:23-25	4:43-44 6:17-19	1:32-39 3:7-12
5	*The sermon on the mount*				
	The Beatitudes		5:1-12	6:20-23	
	Worth of salt, candle under bushel, let your light so shine before men		5:13-16	11:33 14:34-35 16:8	9:50
	Think not that I am come to destroy the law and the prophets, I am not come to destroy but to fulfill		5:17-20	16:17	
	Jesus corrects the commandment "Thou shalt not kill"		5:21-22		
	Jesus teaches forgiveness		5:23-24		
	Jesus warns of the fate of the unforgiving		5:25-26	12:58-59	
	Jesus corrects "Thou shalt not commit adultery		5:27-32	16:18	
	Jesus corrects Jehovah's command-ment to "swear by my name"		5:33-37		
	Jesus corrects "An eye for an eye . . ."		5:38-42		
	Jesus corrects "Love thy neighbor but hate thine enemy"		5:43-48	6:27-36	
6	Jesus teaches true charity		6:1-4		
	Jesus teaches how to and how not to pray		6:5-15	11:1-4	11:25
	The parable of The Friend at Midnight			11:5-8	
	Jesus teaches how to behave when suffering		6:16-18		
	Jesus teaches not to overvalue material gain		6:19-21	12:32-34 11:34-36	
	Jesus teaches not to compromise with evil		6:22-24	11:34-36 16:13	
	Jesus teaches that goodness brings good things		6:25-34	12:22-31	
7	Jesus teaches it will be to us as we are to others		7:1-2	6:37-38	4:24
	Jesus teaches faults we find in others may be ours		7:3-5	6:41-42	
	Jesus teaches not to waste goodness on those who do not revere it		7:6		
	Jesus will give truth to those who seek it of him		7:7-11	11:9-13	
	The Golden Rule		7:12	6:31	
	Jesus teaches the need to know the way		7:13-14	13:23-24	

Chapter		John	Matthew	Luke	Mark
	Jesus teaches how to tell good from evil		7:15-20	6:43-44	
	Jesus teaches that his Father in heaven will help the good		7:21		
	Jesus says that he was not Messiah promised by many of the prophecies and his Word was unknown to the prophets		7:22-23	(13:25-27) (in error)	
	Jesus says to live by his Word is like house built on rock, not on sand		7:24-27	6:47-49	
	End of the sermon on the mount		7:28-29		
	Jesus says that the blind lead the blind			6:39	
	Jesus says a good man, like tree, gives good fruit			6:45	
8	Jesus revises and so fulfills a quote from Isaiah 61:1-2			4:16-32	
	Jesus teaches a lesson on ungoodness of the people		8:18-22	9:57-62	
	Jesus teaches meaning of his lesson on how to pray		6:9-13	11:1-13	
9	Jesus heals the possessed man in the synagogue		8:28-33	4:33-37	1:21-28
	Jesus heals Peter's mother-in-law		8:14-15	4:38-39	1:29-31
	Jesus heals a leper		8:1-4	5:12-16	1:40-45
	Jesus heals the centurion's servant		8:5-13	7:1-10 13:28-30	
	Jesus heals the man with palsy		9:1-8	5:17-26	2:1-12
	Jesus heals the man possessed with devils whose name was Legion		8:28-34	8:26-40	5:1-20
	Jesus is said to fulfill a prophecy on healing		8:16-17		
	Matthew joins Jesus who tells Pharisees why he came		9:9-13	5:27-32	2:13-17
	Jesus heals the nobleman's son	4:46-54			
	Jesus heals a paralytic at pool	5:1-16			
	Some Jews falsely accuse Jesus and try to kill him	5:17-18			
10	Jesus tells who he is	5:19-47			
	and warns against putting new wine into old bottles to show who he is not		9:14-17	5:33-39	2:18-22
11	Jesus tells Jews not to condemn sabbath workers		12:1-8	6:1-5	2:23-28
	Jesus heals a man with a withered hand		12:9-13	6:6-11	3:1-6
	Jesus heals a woman who touched his garment, raises ruler's daughter		9:18-26	8:41-56	5:21-43
	Jesus raises widow's son			7:11-17	
	Jesus heals a blind man		*9:27-31* 20:29-34	*18:35-43*	*10:46-52*

Chapter		John	Matthew	Luke	Mark
	Jesus heals a dumb demoniac		9:32-34		
	Jesus teaches, heals, prays for the needy		9:35-38		
12	Jesus chooses his disciples, gives power to heal		10:1-4	6:12-16 (not to heal)	3:13-19
	Jesus instructs his new disciples as he sends them forth to preach		10:5-42	9:1-6 10:1-16 12:4-12 12:49-53	6:7-13
	Jesus protects his disciples against hazards			10:17-20	16:18 (in error)
13	Jesus scathingly criticizes John the Baptist		11:1-15	7:18-28	
	Jesus declares the Israelites approve of no one but themselves		11:16-19	7:31-35	
	Jesus upbraids the cities for their sins		11:20-24	10:12-14	
	Jesus says only he knows his Father, and he him		11:25-27	10:21-22	
	Jesus says come unto me all ye who labour		11:28-30		
	Jesus is said to fulfill a prophecy in Isaiah		12:14-21		
	Jesus heals a blind and dumb demoniac		12:22-23	11:14	
14	Jesus shows Pharisees he is not helped by devil		12:24-37	11:15-23	3:20-30
	Jesus refuses to give a sign from heaven and tells how evil spirits behave		12:38-45	11:24-26 11:29-32	
	Jesus says all believers in him are his family		12:46-50	8:19-21	3:31-35
	Jesus said to have healed Mary Magdalene of 7 devils			8:1-3	16:9
	The parable of The Sower		13:1-9 13:18-23	8:4-15	4:1-20
	Jesus tells why he speaks in parables and the prophets never had his Word		13:10-17	(10:23-24)	(4:25)
	Jesus is said to describe the kingdom of God as mystery				4:26-29
	The parable of The Tares		13:24-30 & 36-43		
	The parable of The Mustard Seed		13:31-32	13:18-19	4:30-32
	The parable of The Leaven		13:33	13:20-22	
15	Jesus is said to fulfill a prophecy in Psalm 78:2		13:34-35		
	Jesus says forgiveness must be in proportion to sin			7:36-50	
	The parable of The Light Under A Bushel, a second meaning			8:16-18	4:21-23
	The parable of The Hidden Treasure and The Goodly Pearl		13:44-46		

Chapter		John	Matthew	Luke	Mark
	The parable of The Draw Net		13:47-50		
	Jesus gives a lesson on repentance		13:51-52		
	A prophet is not without honour, save . . .	4:44	13:53-58	4:24	6:1-5
	The death of John the Baptist		14:1-14		6:14-29
	Herod tries to identify Jesus			9:7-9	
16	Feeding 5000 with 5 loaves and 2 fishes	6:1-13	14:15-21	9:10-17	6:30-44
	Jesus shows who he is not when they would make him a king	6:14-15			
	Jesus walks on the water	6:16-21	14:22-33		6:45-52
	Jesus is said to have stilled a storm		8:23-27	8:22-25	4:35-41
	Jesus teaches people to seek eternal life	6:22-27			
	Jesus explains why he is "The bread of life"	6:28-65			
	Some of his disciples leave because of it	6:66-69			
	Jesus reveals that one disciple is a devil	6:70-71			
17	Jesus again heals the sick		14:34-36		6:53-56
	Jesus corrects Pharisees' idea of cleanliness		15:1-20		7:1-23
	Jesus heals the Syrophenician woman's daughter		15:21-28		7:24-30
	Jesus again heals the sick		15:29-31		
	Feeding 4000 with 7 loaves and a few fishes		15:32-39		8:1-9
	Jesus heals a deaf and dumb man				7:31-37
	Jesus says Pharisees should know right from wrong		16:1-4	12:54-57	8:10-13
	and warns against Old Testament doctrines		16:5-12		8:14-21
18	Jesus heals a blind man				8:22-26
	Peter mistakes Jesus to be Jehovah's Messiah		16:13-20	9:18-21	8:27-30
	Jesus tells Peter get thee behind me, Satan; What is a man profited		16:21-28	9:23-27	8:31-38 9:1
	Jesus says John the Baptist was Elijah		17:10-13		9:10-13
	Jesus heals a demoniac child		17:14-21	9:37-42	9:14-29 23-24
19	Jesus teaches his disciples that children are free of sin.				
	Jesus teaches to not be unkind to those who teach differently	18:1-6	18:1-6 and 10	17:2 9:46-50	9:33-37 and 42
	Jesus chides his disciples for wanting to emulate Elijah			9:51-56	
	Jesus warns of his coming death		17:22-23		

Chapter		John	Matthew	Luke	Mark
	The alledged miracle of money in fish's mouth		17:24-27		
	Jesus warns not to appease ungoodness in those close to us also		18:7-9	17:1	9:43-48
	Jesus refers to tribes of Israel as lost sheep		18:11-14	15:1-7	
	Jesus teaches how to deal with trespassers		18:15-17		
20	Jesus makes the same commitment to all disciples as to Peter in 16:19		18:18		
	Where 2 or 3 are gathered together in my name		18:19-20		
	Jesus teaches Peter about forgiveness		18:21-22	17:3-4	
	The parable of The Unmerciful Servant		18:23-35		
	What God hath joined together, let not man put asunder		19:1-12		10:1-12
21	Jesus avoids Jews seeking to kill him	7:1			
	Jesus sends disciples to a feast without him	7:2-9			
	Jesus joins the feast later, people divided	7:10-13			
	Jesus says his doctrine is "his that sent me"	7:14-16			
	He tries to teach Jews in the temple	7:17-29			
	Some Jews try to take Jesus, but fail	7:30-31			
	Pharisees and chief priests try to take Jesus	7:32-36			
	For Holy Spirit was not yet given because Jesus was not yet glorified	7:37-39			
	People are divided as to who Jesus is	7:40-44			
	Jesus is helped by Nicodemus when threatened by chief priests	7:45-53			
22	Let him who is without sin cast the first stone	8:1-11			
	Jesus again disclaims any ties to Abraham or Jehovah and again tells who he is	8:12-59			
23	Jesus heals a man blind since birth	9:all			
24	Jesus is good shepherd to a people who lost their way	10:all			
25	Jesus says I am the resurrection and the life, as he raises Lazarus from the dead	11:all			
26	Jesus again notes the innocence of children		19:13-15	18:15-17	10:13-16
	Jesus discusses meaning of the word "God"		19:16-17	18:18-19	10:17-18

Chapter		John	Matthew	Luke	Mark
	Jesus discusses goodness and wealth		19:18-26	18:20-27	10:19-27
	The parable of The Good Samaritan			10:25-37	
	Jesus teaches how to listen to his teachings			10:38-42	
	Jesus tells who will be responsible for The Judgment		19:27-30	18:28-30	10:28-31
	The parable of The Labourers in the Vineyard		20:1-16		
	Jesus warns the third time of his coming death		20:17-19	18:31-34	10:32-34
	Jesus defines the meaning of ministry		20:20-28		10:35-45
	Jesus responds to a woman's blessing			11:27-28	
27	Another parable of The Candle Under a Bushel, a third meaning		6:22	11:33-36	
	The lesson of The Wilted Fig Tree		21:18-22		11:12-14 11:20-26
	Jesus warns of the dangers to the unpenitent			13:1-5	
	The parable of The Barren Fig Tree			13:6-9	
	The poor always ye have with you, me not always	12:1-8	26:6-13		14:1-9
	The chief priests try to kill Lazarus and Jesus	12:9-11			
	Jesus' triumphal entry into Jerusalem	12:12-16	21:1-9	19:29-38	11:1-11
	Jesus reveals true meaning of crowd's behavior	12:17-19		19:39-40	
	Then laments the fate that awaits Jerusalem			19:41-44	
	Jesus foretells his coming martyrdom	12:20-26			
	Jesus acknowledges his will to be sacrificed	12:27-30			
	Jesus tells why he came	12:31-37			
	John quotes Isaiah 53:1 and 6:10 why Jesus encountered such resistance to his teachings	12:37-41			
	Some chief rulers fear to admit belief in Jesus	12:42-43			
	Jesus explains his Father in heaven lives in him	12:44-45			
	I am come a light unto the world . . .	12:46-50			
	Jesus replies to those who demand by what authority he speaks		21:23-27	20:1-8	11:27-33
28	The parable of The Two Sons		21:28-32		
	The parable of The Wicked Husbandmen		21:33-46	20:9-19	12:1-12
	The parable of The Wedding Of The King's Son		22:1-14		
	Render unto Caesar that which is Caesar's . . .		22:15-22	20:20-26	12:13-17

Chapter		John	Matthew	Luke	Mark
	Jesus teaches there is no marriage in heaven		22:23-30	20:27-36	12:18-25
29	God is not God of the dead, but of the living		22:31-33	20:37-40	12:26-27
	On these two commandments hang all the law . . .		22:34-40		12:28-31
	Jesus demonstrates that he is not a son of David		22:41-46	20:41-44	12:35-37
	Jesus teaches how the law of Moses hurts people			*13:10-17*	
	and denounces those who follow the law of Moses		23:1-8	20:45-47	12:38-40
	Jesus teaches a lesson on humility			14:7-11	
	Jesus denounces followers of the Old Testament teachings		23:13-36		
	and laments their refusal to be saved		23:37-39	13:34-35	
	Jesus promises to destroy the power of the law of Moses		24:1-2		
	and warns against its doctrines			12:1-3	
	Jesus defies Herod			13:31-33	
30	The parable of The Rich Fool			12:13-21	
	Jesus heals a man with dropsy on the sabbath			14:1-6	
	Jesus teaches a lesson on generosity			14:12-14	
	The widow's mite			21:1-4	12:41-44
	The parable of The Great Supper			14:15-24	
	Jesus tells what it means to be a disciple			14:25-26	
	The parable of The Tower and A King goes to war			14:28-33	
	Jesus gives his disciples 2 important lessons		23:9-12		
	The parable of The Lost Piece of Silver			15:8-10	
	The parable of The Prodigal Son			15:11-32	
	The parable of The Unjust Steward			16:1-13	
	Jesus teaches that earthly values are often measured least in heaven			16:14-16	
	The parable of The Rich Man And Lazarus the beggar			16:19-31	
	The parable of The Unmeritorious Servant			17:5-10	
	A mistaken account of healing 10 lepers			17:11-19	
	Jesus discusses the nature of God in man			17:20-21	
31	Jesus tells how it will be when he comes again		24:3-51	12:41-48 17:22-37 21:5-36	13:1-37
	Jesus teaches that the good must never relax their goodness			12:32-40	

Chapter		John	Matthew	Luke	Mark
32	The parable of The Foolish Virgins		25:1-13		
	The parable of The Talents		25:14-30		
	The parable of The Unkind Judge			18:1-8	
	The parable of The Pharisee and The Publican			18:9-14	
	Jesus again tells what it means to be a disciple			18:28-30	
33	Jesus visits Zacchaeus			19:1-10	
	The parable of The Pounds			19:11-28	
	Jesus tells of his part in the judgment at the end of the world		25:31-46		
	and warns of his coming crucifixion		26:1-2		
	The chief priests and scribes conspire		26:3-5	22:1-2	
34	Jesus' betrayal by Judas is set in motion	13:1-3			
	Jesus symbolizes cleansing the spirit by washing his disciples' feet	13:4-17			
	Jesus prepares for the last supper and his betrayal by Judas is acknowledged		26:17-19	22:7-13	14:12-17
	Jesus predicts his betrayal	13:18-22	26:20-25	22:14-16	14:18-21
	Jesus gives signal causing Judas to betray him	13:23-30			
	Jesus declares himself to be now glorified	13:31-32			
	The betrayal of Jesus by Judas		26:14-16	22:3-6	14:10-11
	Jesus' last admonition before going to the cross	13:33-35			
	Jesus blesses the bread and wine		26:26-28	22:19-23	14:22-24
	Jesus warns Peter that he will deny him thrice	13:36-38	26:33-35	22:31-34	14:29-31
	Jesus foretells his appearance after his death		26:29	22:18	14:25
	Jesus gives a lesson on humility		20:25-27	22:24-30	
35	In my Father's house are many mansions	14:1-4			
	In am the way, the truth, and the life	14:5-6			
	Jesus tries to tell Philip how his Father dwells in him	14:7-11			
	Jesus' promise to those who believe in him	14:12-14			
	Jesus promises to later send comforter	14:15-17			
	Jesus promises disciples he will be in them and they in him	14:18-20			
	Jesus promises to manifest himself in those who love him	14:21			
	Jesus explains why he won't manifest himself to the world	14:22-24			
	Jesus shows that the Comforter is a Holy Spirit his Father will send	14:25-26			

Chapter		John	Matthew	Luke	Mark
	Jesus again foretells his death will remove evil in the world	14:27-31			
36	I am the true vine, ye are the branches	15:all			
	Greater love hath no man than this	11-13			
	If I had not . . . spoken, they had not had sin	22-24			
	Says Comforter and Spirit of truth the same	25-27			
37	Jesus prepares his disciples for his death	16:all			
	I have many things to say, ye cannot bear now	12-15			
	Jesus promises his disciples to return	16-24			
	Jesus denies he came forth "from God, I came forth from the Father"	25-31			
	I have overcome the world	32-33			
38	Jesus tells of fulfillment of Jehovah's threat		26:30-31		14:26-27
	Jesus again foretells his reappearance after death		26:32		14:28
	Jesus warns disciples to resume normal lives			22:35-37	
	Jesus at Gethsemane		26:36-39	22:39-46	14:32-36
	Jesus' "Let thy will be done" is not understood		26:40-46		
	Jesus about to be betrayed	18:1-3	26:47		14:43
	Judas betrays Jesus with a kiss		26:48-49	22:47-48	14:44-45
	Jesus sees that he is betrayed	18:4-5			
	Jesus is arrested	18:6-10	26:50-54	22:49-53	14:46-48
	Jesus tells Peter death is his duty	18:11			
	Still another Jehovah threat fulfilled		26:55-56		14:49-50
	Jesus is led away from Gethsemane	18:12-14	26:57-58	22:54-55	14:53-54
39	Peter denies Jesus the first time	18:15-18	26:69-70	22:55-57	14:66-68
	Jesus before the high priests	18:19-23	26:59-68	22:63-71	14:55-65
	Peter denies Jesus the second time	18:25	26:71-72	22:58	14:69-70
	Peter denies Jesus the third time	18:26-27	26:73-75	22:59-62	14:70-72
	Jesus is led to judgment and Pilate	18:28-30			
	Judas repents but is not allowed to live		27:1-10		
40	Chief priests try to mask responsibility for Jesus' death	18:31			
	Jesus refuses to defend himself and Pilate finds Jesus innocent	18:33-38	27:11-14	23:1-7	15:1-5
	Pilate sends Jesus to Herod who returns him			23:8-12	
	Pilate is forced to release Barabas	18:39-40	27:15-26	23:13-25	15:6-15
	Jesus is scourged, some Jews demand his death	19:1-12	27:27-31		15:16-20

Chapter		John	Matthew	Luke	Mark
	Jesus is judged and led to the cross	19:13-16	27:32-34		15:21-23
	Jesus warns people to beware of future			23:26-31	
	Jesus bears the cross and is crucified	19:17-22	27:35-38	23:32-33	15:24-28
41	Jesus is mocked on the cross		27:39-43	23:35-38	15:29-32
	Soldiers cast lots for his garments	19:23-24	27:35	23:34	15:24
	Jesus blesses one of the thieves			23:39-43	
	Mary Magdalene becomes his mother's child	19:25-27	(27:54-56)		(15:39-41)
	Jesus' last moments on the cross	19:28-30	27:45-50 46	23:44-46	15:33-37 36
	Jesus' body is pierced but not mutilated	19:31-37			
	The temple veil is rent in twain		27:50-53	23:45	15:38
42	Joseph of Arimathaea claims Jesus' body for burial	19:38-41	27:57-60-61	23:47-56	15:42-47
	Chief priests try to prevent his resurrection		27:62-66		
	Jesus appears to Mary Magdalene at sepulchre	20:1-18	28:1-10	(24:1-12)	16:1-11
43	Jesus appears to disciples near Emmaus and dines with them			24:13-53	16:12-13
44	Chief priests and the Pharisees conspire to deny resurrection		28:11-15		
	Jesus meets 11 disciples at Galilee		28:16-20		16:14-15
	Jesus appears to 10 apostles, Thomas absent	20:19-25			
	Jesus appears to all 11 apostles	20:26-31			
45	Jesus appears to 7 disciples fishing, and dines with them	21:1-19			
	Jesus shows how important Mary Magdalene is to his work in the spirit	21:20-25			
46	A misplaced document of great value, not a part of this Gospel	17:all			